Frewsler Hospital

The Methodist Woman

MRS. SUSANNAH WESLEY.

May 1941

THE METHODIST WOMAN

420 Plum Street, Cincinnati, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor HELEN E. COX, Assistant Editor

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★ ★ ★ *Contents* ★ ★ ★

Volume 1 May, 1941 Number 9

EDITORIAL 3

FEATURES . . .

The Soldier and the Local Church. *Rev. L. J. Sailor*... 5

Changes at Brewster Hospital. *Mrs. S. W. White*..... 7

Where Does the Local Church Come In? *Thelma Stevens*..... 9

Getting Up-to-Date on West China. *Mabel Ruth Nowlin* 12

No Moratorium in Missionary Giving. *Velma H. Maynor*..... 14

Wesleyan Service Guild. *Louise Young*..... 15

What Value Suffering? *Irene Penland Cammack*..... 18

MOTHER'S DAY . . .

Poems for the May Meeting..... 4

Women in a Changing World. *Mrs. S. W. Robinson*... 20

Materials for Mother-and-Daughter Banquets..... 23

DEPARTMENTS . . .

Outstanding Achievements in Conferences. *Mrs. V. F. DeVinny*..... 24

Summer Schools and Conferences..... 27

Student Work..... 28

Wesleyan Service Guild..... 29

A Word With You..... 30

A Church-Wide Subscription Campaign..... 31

Publications..... 32

NEWSCOPE..... 25

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

Who's Who

OUR COVER PAGE

The picture of Susannah Wesley on the cover page is loaned to us by the courtesy of the Rev. Robert H. Dolliver, pastor, John Street Methodist Church, New York, New York. This historic church of Methodism contains some priceless documents of Methodist history. The church is indeed fortunate to have as its pastor one who is so interested in preserving these treasures. Located in the heart of the Wall Street section of New York City, visitors to the city should not fail to visit this church.

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The Methodist Woman

Editorial

It seems fitting that the first number of The Methodist Woman celebrating Mother's Day should be dedicated to the mother of Methodism, Susannah Wesley. There is a Spanish proverb, "An ounce of mother is worth a pound of clergy." Certainly as one studies the relationship of Susannah Wesley to her children, truth is to be found in the proverb. If you would know the human Susannah Wesley and the Wesley family, read *Son to Susannah*, by G. Ellis Harrison. The basic information for this editorial is to be found in this splendid book.

John Wesley once remarked to his friend, "If I were to write my own life, I should begin it before I was born." When one considers the titantic forces playing on the lives of Samuel and Susannah Wesley, it is easier to understand the constant struggle within the soul of John Wesley. But it was Susannah who molded the lives of her children.

Susannah Wesley was a courageous mother. We see it again and again throughout her life. A notable example is of her action during the fire at Epworth Rectory, for John Wesley almost perished in the flames during this fire. Samuel Wesley kneeled and prayed for the soul of his son, but Susannah waded through flames to her knees to try to deliver her son from this most certain death. That he was saved was due to her careful teaching. She had taught him to call the nurse upon awakening in the morning. When John was awakened in a room brightened by the fire, he thought it was morning. So he called to his nurse. When she did not answer, he took the next step taught him, to investigate the cause. It was this power of reasoning which saved him. From this time Susannah Wesley's mind dwelt in a special way upon the child and his deliverance, and she was never tired of pointing out that moral. She called him the "brand plucked from burning," and when she was alone made pious vows in his behalf.

Susannah Wesley was concerned with the spiritual life of her children. Samuel Wesley was never out of debt and the family often lacked the bare necessities of life. "In this bleak contest," says Mrs. Harrison, "the mother must keep an eye on the souls as well as the bodies of her numerous offspring. She was not concerned with the mere formation of flesh and bone and sinew, she had travailed again in birth for the souls of her children. Before her children could well speak or go they were taught to ask God's blessing by sign upon the meals served them in Epworth Rectory." Bible and prayer-book instruction was a part of the spiritual curriculum of Susannah's children. In addition, Susannah interviewed them all on different evenings of the week for intensive spiritual culture. John Wesley never forgot his own Thursday evening.

Susannah Wesley was an educator. As the fifth birthday dawned for each of her children, Susannah took each child behind locked doors and taught them their letters until they knew them by heart. Although Susannah was not the most patient of women, she had profound patience with them in this teaching process.

Susannah Wesley was a good counselor. The day arrived, of course, when her children reached the age to leave the home and pursue their education elsewhere. To many women this would mean freedom of responsibilities. Not so with Susannah! She followed them with her letters: giving advice, scolding, or praising as the situation may. have demanded. It was while John Wesley was at Oxford that he wrote to her of possible ordination. Her happiness was supreme as she wrote encouraging him toward this end. It was perhaps as a counselor that she meant the most to her children. When John and Charles Wesley were invited to go to America, she urged them in this direction, although she must have desired them to stay in England, for Samuel Wesley had just died. Susannah's children were free to choose their own destiny. She was there for help and courage but she did not try to hold them to her "apron strings." This is a lesson which some women never learn.

In every sense of the word, the life of Susannah Wesley had meaning only as she lived through her children. She says of herself, "There is nothing I now desire to live for but to do some small service to my children; that as I have brought them into

the world I may, if it please God, be an instrument of doing good to their souls."

That Susannah Wesley lived in an age different from our own, that we know. Her problems were different. But there is written into this life some terrific lessons for Methodist women, especially Methodist mothers. The need to train and fashion the minds of childhood is just as necessary. That a mother has responsibility for molding the spiritual life of her child is not new. Hartshorne and May in their psychological studies reveal that the influence of the home on children is greater than the influence of the church. One Methodist mother, the mother of three girls, caught this great responsibility of motherhood and she writes, "It came to me very forcibly that we mothers must be worthy of the praise the world gives to us on Mother's Day."

A Mother's Prayer on Mother's Day

Dear Father, make us worthy of the praise
They give to us on Mother's Day.
The way sometimes is hard and patience short
And we have need of Thy sustaining strength.

Give us a lighted lantern in our hands,
That we may guide our loved ones through the storms;
That we may have the courage and the strength
To do our homey tasks.

Give us a mighty exaltation of our souls
As Mary had, so long ago.
And make us worthy of the praise
They give to us on Mother's Day.

—Jennie Haggard Jacobs.

Poems for May Meeting and Mother-Daughter Banquets

A Toast to Christian Mothers

Today with grateful hearts we praise
The loyalty of Christian mothers of other days,
Who came into these California hills so wide
With comforts few, and labored side by side
To build not only houses of stone and wood
But finer things of God and Home and Good.

The call to do God's will they heard,
As clearly as did David the shepherd
Beside his father's flocks, and answered as did he,
"Lord, in thy service count me one with thee."
When doubts and fears assailed, they still did sing
Amid the battle's din, "I'm in the service of the King."

What of those faithful workers who gave so freely
Of service, love, and wealth they possessed?
Some have gone to distant places carrying the torches
They lighted on those altars, and God the work had blessed
Others put their houses in order and passed to rest
"He giveth his beloved sleep," of promises the best.

So here today, we offer this friendly toast
To those who made of toil and sacrifice no boast,
But who in quiet ways fulfilled God's plan
To keep the church an open place where man
Could come on Sabbath days to hear once more
Of him who is life eternal and to happiness the door.

—Tille N. Kruger.

A Migrant Mother Meditates

The women meant well, we all knew,
Who came to study us, firsthand;
They'd read from books—things maybe true—
But books! They do not understand
The way one feels to move, and move,
To have no settled home, no friends;
Almost like something in a groove
Whose turning, turning, never ends;
And then to see your precious kids
Togged out in someone's cast-off clothes—
Without food, poverty forbids,
Their cheeks pale, like a waxen rose!
Them, for they have no way to learn—
Like to endure the scathing name
Of "shiftless," never to return
Where flaming tulips nod to greet
You, and a garden's fallow loam
Dreams crimson dreams, and green, of beets
And lettuce, and the vines of home
Are burgeoning with emerald shoots?
Not theirs the poignancy
Of desperation, gathering fruits
From alien vine and orchard tree.
God, make faith strong! To bear the days
We pilgrim onward—nor complain—
To know our lips will curve with praise
For an abiding home again.

—Gertie Stewart Phillips.

The Soldier and the Local Church

By the Rev. L. J. Sailor

The Department of Christian Social Relations and Local Church Activities has been stressing opportunities for service in the defense camps by the Woman's Society of Christian Service. Our leaders will, therefore, welcome this article on this problem.

THE ARMY CHAPLAIN must be a bit bewildered today. Until recently he was almost an outcast. Now all is changed. Sole religious authority in camp, he soon may be responsible for all such activities as relate to soldiers in the contiguous territory.

The Church suddenly finds him important. Funds are being solicited, to supplement what he already receives from the government, to provide religious literature and equipment. His coworkers are to be "picked men," with background and attitudes that will make them useful to the army. Anyone who knows the situation will not begrudge him any help or recognition. But this is not the *whole* story.

Within the growing, darkening shadow of these vast defense institutions stands the local church. Often small, it efficiently served the little membership before this giant shouldered up against it. Now a crushing burden threatens it with total collapse. This is tragic for both the townspeople and the army posts.

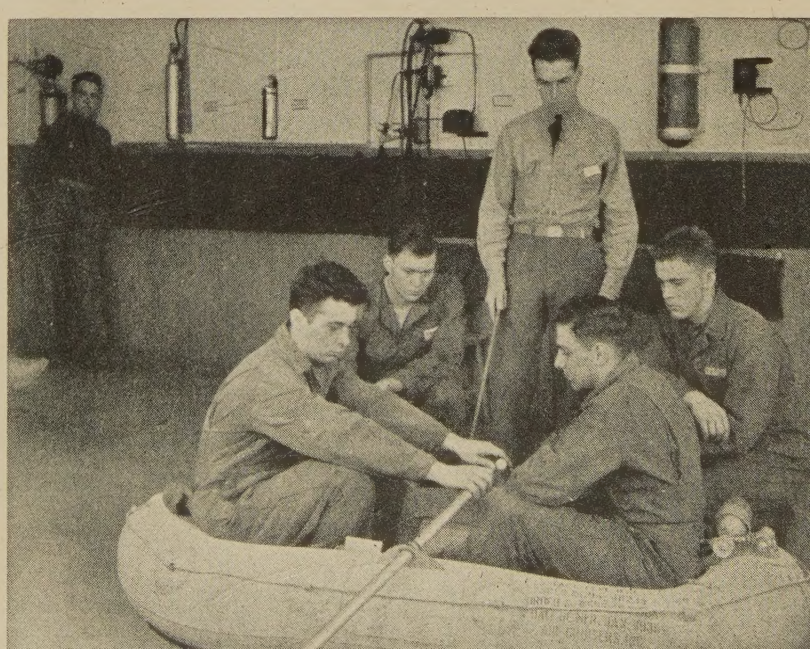
Seeking a change from the military motif in their work and play, soldiers often go into the village. It is the Church's obligation to see that civilian contacts are wholesome. Numbers would welcome a chance to spend their leisure hours in a definitely Christian fellowship. In many of the small communities the chief diversions are the taverns, the dance resorts, and pool halls. The sidewalks grow thin with the tramp, tramp, tramp of the khaki-clad for the lack of constructive pastimes.

The moral tone for the whole community is largely created by the local churches. When it is low in the town the chaplain's task is doubly difficult. And if the churches are weak, it will be low. It is a fifth column undermining morale and character. Semireligious agencies inside and out of these "Fields" may provide wholesome recreation, but moral tone emanates from the spiritual dynamic that churches provide.

There is a considerable group of the men who seek out the distinctive ministry of the neighboring church. The fact that their religious life has been rooted in "participating" experiences in summer camps, university student foundations, or in lay activity in the home church makes their attendance at chapel seem much like being spectators. One doesn't need to believe that chaplains are all "creatures, organically and psychologically, of the Army" to realize the fact that being officers makes it hard for them to give that "pastoral" relation or feeling that the regular clergyman does. They must conduct service in the atmosphere in which the lads live. It is not strange that they go where there is no army rank or nomenclature.

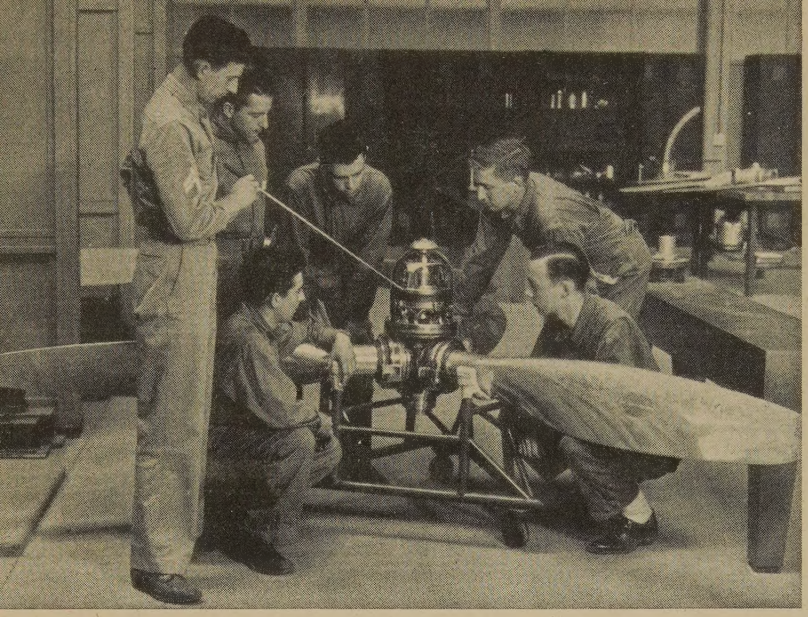
The best of chaplains are handicapped in the chapel service. How can they discuss all the implications of the gospel? It must be difficult to preach on "Turning the other cheek," "Put up thy sword," or to stress the brotherhood ideology implicit in missionary sermons. Because the chapel service is nonsectarian it does not follow that it broadens the worshiper. The narrow scope of which it must treat no doubt challenges all the ingenuity a chaplain may have.

The large number who make this long walk (regardless of weather) for a downtown worship



Training for Defense

Photograph by U. S. Army Air Corps



Checking Sectionalized Propeller

Photograph by U. S. Army Air Corps

service are a significant part of our future lay leadership. To alienate this choice group from a knowledge of its on-going movement and program for the period of their enlistment will be for the Church to suffer an irreparable loss. A less selfish consideration is the effect on the soldier himself. It is hard for him to bridge the interim between his discharge and acceptance into the outside world. If he has kept contact with it through the local church it will do much to cushion that adjustment.

It is not extravagant to say these churches must choose between inhospitality or perishing. This avalanche pulverizes the residential group. Members find their familiar pew taken long before service time. The opportunity to recoup depleted incomes by crowding their houses with roomers and boarders greatly increases church absenteeism. Mammon dulls spiritual sensitivity with a consequent sharp decrease in giving. The minister must attempt to carry on this double load with less help and less funds.

Drawn by the jobs offered are civilian instructors (and their families), civil service employees, laborers (about four hundred girls in the local Army laundry will be just one group of the latter), the NYA contingent for whom the local churches are the sole moral and religious influence. This suggests the enormous obligation outside of the military personnel. It is now largely unreached because of the inability to make so many contacts.

Therefore, the *whole* church must share in this. These churches have become strategic outposts that can have much to do with what is going to happen in this nation the "day after tomorrow." To ensure that it shall be a happier one than the present, personal observation leads us to suggest the following steps:

Recognize the permanent character of many of these defense projects. Their peacetime aspect in providing individuals with industrial as well as military training does not indicate that these large government investments will be allowed to remain idle after the danger of war is no longer imminent. They should not be regarded as an "emergency" any more than any other student work should be.

Organize national committees in each denomination of persons who are more than theorists. In one such large commission it seems there was not one single person who had lived with the problem. And yet they were charged with the task of raising thousands of dollars for religious work among the soldiers.

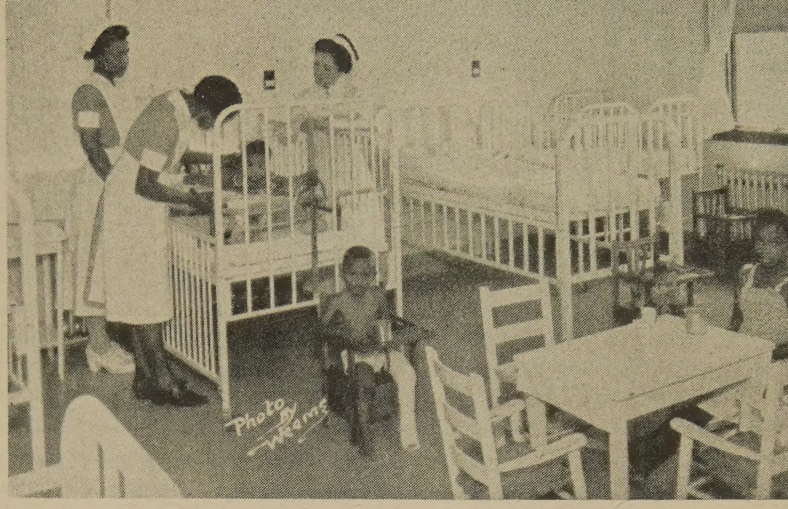
Put adequate staffs and equipment at the disposal of these churches. Their pulpits should be filled with men of equal caliber with those who preach at university centers. Their salaries should come, in some part, from the whole church to free them from undue local restraint when they dare to be independent. They should have trained ministerial assistance. Civilian members become jealous when a pastor does not give them the major attention. Don't they "pay a lot more than these soldiers"? Capable leadership that develops talent, counsels wisely, and fosters a healthy social life is an acute need. Local churches are unable to finance so large an undertaking.

Parish houses would bring joy to more than one such minister. Consecrated laymen could provide worthy memorials as expressions of their patriotism in such places. They would care for certain groups of high-minded young people who want a recreation that is more than fun, and create a taste for it in others.

These village or downtown churches minister to a generation that has been made to see the horror of war. Many of them are not in the army by choice. They saw no other way. They are casualties—economic, technocratic, and financial—of World War I. They are the products of blundering statesmanship. Whatever the causes, these young men are the Church's responsibility. Will it fail them now?

Changes at Brewster Hospital

By Mrs S. W. White



The children's ward. These are som of the children from the Crippled Children's Commission of Florida

To those of us who remember the original Brewster Hospital, Jacksonville, Florida, located in the heart of the downtown Negro section of our city, it never ceases to be a breath-taking inspiration to walk through its spacious, immaculate corridors of today; to see its efficient office, occupying a space larger than the original Brewster, working in quiet, businesslike manner; to read the list of prominent physicians on its medical staff; or to visit its far-reaching clinics. Brewster first came into prominence during the time of Jacksonville's city-wide fire in 1901 when the two cots, of which it consisted at that time, cared for eighty injured or ill Negroes. But even at other periods back in the days when Brewster was only one room in Boylan School with two cots, two chairs, a table, and a homemade medicine cabinet, beds in Brewster were always in demand. From that day up to the present, local physicians, both white and colored, have always felt sure that if they could get a bed in Brewster for their Negro patient, he had the best possible chance.

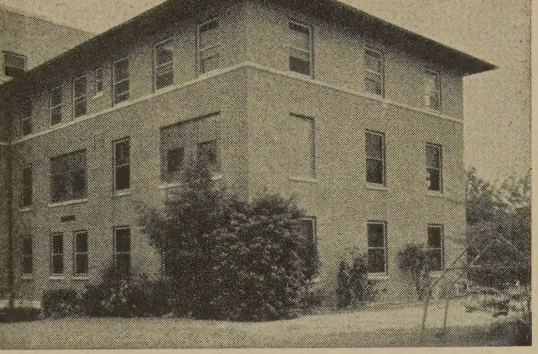
During the early days of Brewster's history the writer had business connections with one of the leading hospitals of the Southeast and she well remembers the repeatedly expressed confidence of its entire medical staff in the efficient care and personal interest given by Brewster to each and every patient.

Living up to its reputation for being one of, if not the best equipped hospital for Negroes in the nation, Brewster has recently installed a new X-ray unit, the most up-to-date of its kind. This unit can be moved from room to room as needed, thereby eliminating the danger and discomforts of having to take the patient himself to the X-ray room, necessitating so many moves, from the bed to the stretcher, from the stretcher to the X-ray table and back again, each move being a possible retardation of some degree to the process of healing or of knitting bones.

The Hospital has also recently added another floor to one of its new wings. This floor is to be used for obstetrical delivery rooms and nurseries. This will aid in the splendid work Brewster has always done among Negro mothers. Brewster cares for and feeds both mother and baby for a flat weekly rate which would scarcely cover two-days' charge for the mother in other hospitals. But that is one of the aims for this Hospital, that they shall care for those of the Negro race who have just a little money, possibly a little premium paid by their weekly insurance, thereby making them ineligible for the County Hospital, which does welfare work only. Brewster is the only hospital in this city of nearly two hundred thousand, with possibly thirty per cent Negroes, which takes private colored patients; in fact, it is the only hospital in the state for colored patients alone.

Brewster had scarcely caught its breath from moving into its new floor for obstetrics, when another long-cherished dream reached its fufillment. With the aid of WPA funds and a contribution from the city, which recognizes the valuable aid rendered by this Hospital to its colored citizens, Brewster is going to have another building erected on the grounds for an isolation ward. The building will cost approximately twenty-five thousand dollars and will be a one-story building to include eight bedrooms, a utility room, boiler room, heating room, physician's room, linen storage, nurses' station, emergency operating room, diet kitchen, incinerator for the disposal of waste material, nurses' call system, and other modern conveniences.

This proposed isolation ward pictures the true spirit of Brewster, for although only a very, very small percentage of the patients in Brewster pay even for the actual net cost of their care, yet the Hospital is always reaching out, seeking new ways to aid a race who has served the people of this nation well and yet have received almost no care, nor service, nor even Samaritanian interest them-



The new addition to the Hospital. The third floor increased the size of the maternity department

selves. One of these new ways, or changes for the better, has been the establishment of a clinic, open five or six times a week, with an especial interest in venereal diseases, prevalent among almost ninety per cent of this race. Here for a few cents they may receive weekly treatments which make them safe servants for the homes of the community in a short time, although it takes from a year to a year and a half to complete a cure. The superintendent, Miss Florence M. Jones, states that most of these cases would be complete invalids in the course of ten years. The clinic is averaging three hundred of these treatments each week. Quite recently one of the resident doctors volunteered to establish an evening clinic and, although it has not been publicized because they did not want those to patronize it who could attend one of the afternoon clinics, this evening clinic has already reached seventy patients per evening, showing the great need there has been for it. One of the afternoon clinics is a chest clinic, operated because of the prevalence of tuberculosis among the people of this race.

Also quite recently the women of the Woman's Societies of Christian Service organized in the Methodist churches throughout the city, have come to the aid of Brewster by forming a Brewster Hospital Auxiliary. This has met with a most enthusiastic and almost unprecedented response. The writer was invited to attend a meeting of the Auxiliary recently. She expected to find a half dozen consecrated women endeavoring to do their part to help the fine work of the Hospital; but to her amazement she found the lobby, or living quarters of the nurses' home, filled to overflowing and the women eagerly plying Miss Jones with questions, and as eagerly offering aid and suggestions to the auxiliary president, Mrs. A. Beuthien. Truly it was a goodly sight. Our ancestors brought this race to our shores and to our homes and to our civilization centuries ago when they were ill-prepared to protect themselves against the inroads of our diseases and immorality of some of our race. And so it has continued almost unabated down to the present when we find this happy race, shortlived, impregnated with many diseases and carrying sore burdens without and within their disease-ridden bodies.

But one of the best changes possibly which Brewster brings about, I have saved for the last. It is an interesting study in psychology to closely observe the girls in these two pictures. Can you pick out some of the same girls in both pictures? The larger picture shows the same girls after six months of training. One cannot be sure in a single case that it is the identical girl of the first picture. What changes have been wrought! Brewster has high standards for its girls and they are proud of it. One of these girls says that she feels that nursing requires young women of great ability, patience, and physical and mental strength. Brewster requires much of its girls, but on the other hand Brewster does much for them. These girls never forget the valuable lessons they learn at Brewster.

You women of Methodism may well be proud that the pennies and dollars of each of you added to the pennies and dollars of one and a quarter million other Methodist women scattered all over the nation that have made not only Brewster Hospital possible, but many other hospitals doing equally outstanding work the wide world around.

Girls at Brewster Hospital

Where Does the Local Church Come In?

By Thelma Stevens

WORDS are sometimes very confusing, and especially so when they are new and linked with untried and unfamiliar machinery. Changing our vocabulary is not always easy. Neither is it always easy to broaden our interpretation of old terminology. This is exactly what we have been asked to do by the Department of Christian Social Relations and Local Church Activities. (What a long, unweildy name we have!) Some years ago a pioneer in child welfare work made the following challenging statement: *"I am determined never for a moment to refuse to hear a truth because it is new, and never to be afraid to dig under a belief because it is old and dearly loved."*

This new united Woman's Society has given all of us new avenues of activity and yet retained an integrated program that includes all the interests of the uniting Societies. Women, whose former major interest was missions either in the homeland or abroad, now have the added avenue of the Department of Christian Social Relations and Local Church Activities with all its undergirding implications. The women who formerly shouldered the task of the local church activities, primarily in relation to financial needs, now feel a wider interest in the whole program of the Woman's Society. All groups of women, no matter what their major interest may be, are united in the "Local Church." These united groups must come increasingly to recognize the local church as the *center* from which goes the ministry to the local membership, a program of community welfare work, a stimulus for intelligent Christian social action, an interest in groups with political, educational, or economic handicaps, and a new understanding of the needs of great groups of people around the world, coupled with the desire to share in taking the missionary message to the *crippled world!*

Too big and too complicated for a group of women in the local church, you say? I doubt it—if we are really determined not to be afraid to give it a trial, remembering that every road cannot be traveled at once! *Choose wisely* and *courageously those areas of service that the individual local church should render,* and follow them through, adding new interests with fearless enthusiasm.

The area of Christian Social Relations and Local Church Activities in the society of the local church should provide at least three outlets for service in the local church:

1. Women of the whole society should accept the privilege of co-operating with the entire church in making the physical machinery and equipment measure up to its greatest efficiency. A special committee of the Society, known as the Committee on Christian Social Relations and Local Church Activities, should be responsible for promoting such co-operation, remembering that if the local church is to be an effective *sending agency* it must have "well-oiled" machinery at the home base!

2. This same committee in the local society should be responsible for discovering special community needs, and for planning with the society ways and means for meeting such needs. The expenditure of local funds or the giving of volunteer service are important avenues of service for church women in facing community opportunities.

3. The third outlet for service in the local church is found in the building of Christian attitudes, the broadening of social horizons, and the planning of intelligent programs of social action for the church in the community.

With the above three *"outlets for service"* in the local church, provided in the area of Christian Social Relations and Local Church Activities, *let us choose some one or more* of the following suggestions and adapt them to our local church needs and opportunities:

1. Discover some of the major needs of your local church and co-operate with your pastor in meeting these needs, whether they be in the realm of social life, financial obligations, or spiritual fellowship and growth. (Note: Let us keep our methods for raising funds on a high level and in accord with the Christian principles of stewardship, steering clear of subtle types of gambling and all cheap or questionable methods of raising funds.)

2. Find the social or welfare agencies in your community that need your co-operation. Enlist and train women from your local church to work with these agencies intelligently and effectively. Such agencies may be the Red Cross, Juvenile Court, Family Welfare, Settlements, Community Centers, and so forth.

3. If you live in a community near a military encampment or an overcrowded area for defense industry, seek to discover how your local church can serve these groups. (For suggestions write Miss Thelma Stevens, executive secretary, Department of Christian Social Relations and Local

Christian Social Relations and Local Church Activities Conference

Church Activities, 150 Fifth Avenue, New York, New York.)

4. If you live in an area adjacent to camps for conscientious objectors you can render great service by sending certain needed supplies. (Write to the above address for further information.)

5. Your *Handbook* for Christian Social Relations and Local Church Activities (price ten cents at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio) suggests certain lines of study that should be promoted through your society. For example, you might plan toward a study class in one of the following areas after June 1: Local Church and Community Co-operation, International Relations and World Peace, Economic Relations or the Christian Family. New study packets are being prepared. Announcement of release date will be made later.

6. You might form some *sub-committees* in the area of Christian Social Relations and Local Church Activities for your *local church*, if your society is sufficiently large. For example, a sub-committee on Minority Groups might greatly enlarge the horizon of the local church group by adding members of other racial, national, or religious groups to its associate membership. Such associates might be Jews, Orientals, Negroes, or some new alien from Central Europe.

7. Every member of your society should be an informed, registered, qualified voter. A special study class on the responsibility of citizenship might prove helpful.

8. Helping to meet the needs of refugees is a vital and grave responsibility of many local churches in their own communities.

9. Local church groups should work to prohibit the use and sale of intoxicants in areas adjacent to military and naval establishments, and to outlaw other forms of vice in such localities.

After all *whatever* our responsibility is, our prayer must be to "enlarge our coast," or in other terminology, "To push back the walls of our lives and give us larger horizons," that we may work for a well-rounded program in our *local church and society*. Only by so doing can we render the largest service in building *the kingdom of God around the world.*

The Meeting

By Mrs. M. E. Tilly

AS AN EXPLORER goes out to find new lands, as a pilgrim sets sail to find a place for freedom of thought and action, so Christ calls his followers to explore the riches of his grace and to

labor for a Kingdom where "Mercy and truth are met together; righteousness and peace have kissed each other."

It was a group of these adventurers who came together in his name on March 11 and 12 in the Y.M.C.A. Hotel, Chicago, Illinois, on call of the executive secretary, Miss Thelma Stevens, and Mrs. James Oldshue, the chairman of the Department of Christian Social Relations and Local Church Activities. In the group, besides the executive secretary and the chairman, were the Jurisdiction secretaries, the committee chairmen, and the following members: Miss Louise Young, Mrs. Howard Selby, Mrs. Adella Langill, Mrs. Lenore Porter, Mrs. Helen Bourne, Miss Helen Johnson; Miss Bettie Brittingham and Miss Juanita Brown, editors of THE METHODIST WOMAN and the WORLD OUTLOOK, respectively.

Outside the skies were dark and lowering, a stormy winter day was casting her gloom over a rain-drenched city, and above the moan of her winds we were hearing the chant of the newsboys crying the stories of the warring madness of men, when Miss Stevens gave this challenge to the women whose responsibility it is to try to make Christian all areas of life: "We are facing a period in our church and national history when clear thinking, fearless insight, and a 'long view' must govern our planning and action. This department must reach into every local church in Methodism and implement the desire for a working plan that will build a Christian community. The function of the local church in such a plan will determine the success of our program. All this depends upon leadership . . . our responsibility is to provide the ways and means of developing such leadership."

The Department of Christian Social Relations and Local Church Activities came to be because Christian women heard the voice of the Son of man and caught a vision of his tears as they followed him in haunts of wretchedness and need. As the local societies run the scale of work they will find in its tones the pitiful wails of "childhood's helplessness," the sobs of "woman's grief, man's burdened toil," the sighs of "famished souls", but like him their hearts must never know recoil.

That the women of the church are eager for a program of social action and will give time and effort to its study was illustrated on the afternoon of the twelfth of March, when hundreds of women from the Rock River, Central Northwest, Norwegian-Danish, Lexington, Upper Ohio, Northwest Indiana, Michigan, and Wisconsin Conferences joined the committee in several hours of study.

A Call to Prayer

Addressed to the Christians of North America for peace about the Pacific based on justice, mutual understanding, and reconciliation.

In view of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call upon our fellow Christians to join with us and with each other in a continuing ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations.

As never before we realize that we are members of a Christian fellowship which transcends nations, races, and classes. The potential influence of this fellowship for international guidance is a fact of major importance.

Upon us as Christians, therefore, lies an inescapable responsibility to seek through prayer to learn God's will. Let us reflect upon the causes of disturbance in international relations, the sincere viewpoints of other peoples, and the necessity of paying the price of peace. Let us enter with imagination, sympathy, and charity into the tragic experiences through which our brethren in eastern Asia are passing; and under divine guidance, seek for a just solution of problems and so escape the tragedy of further armed conflict.

It is our confidence that other branches of the world-wide church, especially those most deeply involved, who are still united with us across all barriers, are likewise dedicating themselves to this expression of world fellowship through prayer.

We are one in the profound conviction that the guidance, the light, and the power of God are available in response to steadfast believing prayer. Let us return to him in humility, obedience, and confidence, that his will may be done by all peoples, nations, and governments.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Getting Up-to-date on West China

By Mabel Ruth Nowlin

GEOGRAPHIES maintain that if you start from New York and travel west you will come eventually to Chengtu, in Szechuan Province, West China. But if you continue traveling west you'll be getting nearer to New York, because Chengtu is the city farthest west from New York. That sounds as if Chengtu were an impossibly remote place, and that Szechuan Province were almost too far to be reached. Nevertheless, there have been missionary families of The Methodist Church working here for fifty-eight years and single women missionaries continuously for forty-seven years.

What do you know about Methodism in West China? Since it has been a field of the Woman's Foreign Missionary Society for so many years, the women of that Society have had more opportunity for firsthand contact with West China than have those from the former Methodist Protestant or Methodist Episcopal Church, South. In West China we feel united with you in a new family and rejoice in all of you "sisters by marriage" whom we have recently acquired. How we do want to know you, and you to know us! We hope you will be very frank about what you would like to know about us and we shall do our best to learn all we can about you. We extend a cordial invitation for you to visit us and we have faith that Miss Sallie Lou MacKinnon will set a good example by being the first woman representative of the new church to accept our invitation. An airplane of China National Airways Corporation will bring you the seven hundred miles here from Hongkong in five hours. It is the same line that brings our letters, which reach us marked "Airmail in China" with twenty-four cents United States postage, a month after you post them in America. The mail comes by steamer across the Pacific and then from Hongkong by plane.

Have you seen that recent book, *China Rediscovers Her West*, published by Friendship Press? That helps you to orient yourself in this fascinating province that is about equal in size to Texas. But you also want something that is more like "inside information" about the Methodist share in it all, don't you? You want to know the present situation and trends in regard to the women and children, upon whom the renewal of the nation's life so largely depends. I'll take you into our confidence and tell you that we needed to know that, too. Recent years have brought so many new factors in the development of the church in West China that it seemed time for a re-evaluation of the work for women and children. For four months preceding annual conference in January, 1941, a committee with Chinese and missionary members constructed questionnaires and succeeded in getting them filled out not only with amazing cheerfulness, but with the remark heard more than once, "How interesting this is!" Here are some of the observations:

1. An awakened rural church membership is found in selected places where the two Conference Evangelistic Teams of men and women have conducted meetings during the past three years. This brings the possibility and need for lay training throughout the four Conference Districts (Chengtu, Tzechow, Sui-ho, and Chungking).

2. Under the new church the larger place for women in the church life calls for more development of both the lay and paid leadership in more vital spiritual life in home and church, expressing itself in the community and in participation in the world-wide task of The Methodist Church.

3. Although the majority of churches are in county-seat (hsien) cities or large market towns, there is an increase of interest in the open country, where eighty-five per cent of the people live. Experimental parishes started within the past two years in Lung-ch'uan-yi and Hsin-lung-ch'ang, with help from the Union Theological College and National Christian Council, are experimenting with church programs ministering to religious, social, mental, and physical life of the people.

4. Co-operatives (both Rural Credit and China Industrial) welcome help from the church in co-operative education of their members and in developing the Co-operators into honest, trustworthy people able to work harmoniously with others. At Lung-ch'uan-yi the government authorities have turned over to the pastor the co-operative education of the Rural Credit co-operators, giving him a free hand to put as much religion in it as he chooses, if that is what will make trustworthy members. In Chengtu the Industrial Co-operatives have rented the Hwa Mei Methodist Girls' School building, just across from the church. The church is proving a real home to scores of young people of the training classes, and the Epworth League is

largely composed of them. When they have finished their training and started weaving, spinning, towel-making, or embroidery co-operatives, they have invited the pastor and Bible woman to come twice a month for a religious service in their Co-operative workshops. Although most of the girls had had no previous contact with Christianity, some of them have scheduled "Evening Prayers" as part of the daily schedule of one of their newly established Co-operatives. Co-operators and their families offer a new field for the church. Experts affirm that Co-operatives succeed best where there are more ways than merely the economic in which the members work together. So the church as a working fellowship is an asset to the developing of the co-operative spirit, and contributes to the economic rebuilding of the nation.

5. The influx from other provinces of two million people to Free China has brought a goodly number of Christians. For the most part these are people of middle or upper classes. Some of them were previously workers in Christian churches or schools and have proved a welcome addition to the too-limited supply of Christian workers in Szechuan. Most of them are lay people who need to be "put to work," though the feeling of being here only temporarily is not conducive to taking much responsibility or to sustained effort.

6. Through the centuries China's strength has been in her homes. The disruptive forces of these wartimes are disastrous to homes. If the nation is to be reconstructed, there must be more thorough-going work in Christianizing homes and in training young people in Christian homemaking. There is need for a demonstration center for research and for training of women leaders in Christianizing the homework.

7. The development of the Public Health Department continues steadily and with encouraging results. Since the beginning of it in 1937, under the supervision of Alma Eriksen, seven centers have been opened in strategic places, staffed with two women doctors and ten Public Health nurses and midwives. The 21,000 treatments they have administered during the past year indicate growing interest in this form of Christian service to the community.

8. The School of Midwifery, in its attractive building that was designed and built by Dr. Marian Manly in 1939, is full of students. The hospital in connection with it is well filled, too. But the evacuation from Chengtu of so many of the better-paying patients, the very greatly increased cost of supplies, and increase in salaries of the staff, call for an emergency grant if the institution is to continue its splendid work. Hitherto it has been self-supporting, but for these wartimes a subsidy is needed. Balances from accounts on the field may be able to supply the amount needed.

9. The rapid growth of West China Union Theological College from four students in 1937 to seventy-five in 1941 gives promise of furnishing, in time, the leadership required to cope with this new day. The Methodist Church is one of the five denominations co-operating in this union institution.

10. A special committee made a study of Fidelia DeWitt Woman's School in Tzechow. Since 1934 this has been an industrial school, teaching women to use machines for stocking and towel-weaving. The machines for the weaving were not obtainable by the women after finishing the course, so it did not achieve the purpose of equipping women to earn their living. The cotton used for weaving is not a local product and importing it is too expensive and difficult for the women. However, in the city there are many women between the ages of eighteen and thirty-five who desire more education, and are the kind to be trained as Christian homemakers and lay workers of the church. The staff of the school are anxious for the school to emphasize training for Christian living in home, church, and community more than is possible in a technical industrial school.

11. The Woman's College of West China University, which started with eight students in 1925, now has 240. The acute problem of dormitory space for so many girls will be solved next autumn when Conroy Memorial Hall, the generous gift of Mrs. A. T. Conroy, of Philadelphia, will be ready for occupancy.

12. The increase in quantity and quality of government primary schools, and the difficulty in securing enough Christian teachers, make it advisable to reduce the number of primary schools receiving mission subsidy. At the same time the method of work for children could well be changed into a church-centered program of religious education for children and their parents. In Chengtu there are 160 children from two near-by government schools who come three times a week for games and neighborhood Sunday school. In some other cities there is possibility of a similar program if there were leadership for it.

13. Two years ago the Chengtu and Chungking girls' high schools evacuated under government orders to rural places some twenty miles from the cities. In thatch-roofed buildings, with only vegetable-oil lamps, but with magnificent scenery as a setting for their schoolwork, there is marked growth in the religious life of the schools as well as increase in enrollment.

But the war has brought new leadership through the coming of two missionaries and good Chinese staff of Rulison School from Kiukiang in the Yangtze Valley, to Suining. The closing of several girls' high schools maintained both by the Methodist Episcopal Church, South, and the Woman's Foreign Missionary Society in East and Central China makes it important to have a place in Free China for training women leaders for the present, and for the future when the day comes to return to East and Central China.

14. The most cataclysmic changes have come to Chungking in the past four years. When it was just blossoming as the new capital of the nation, it was so mercilessly bombed month in and month out that much of it resembles San Francisco after the earthquake. The Methodist Institutional Church, parts of the General Hospital, and some of the girls' and boys' school property have been badly damaged. Whole residence blocks have been wiped out. But the spirit of the people is as determined as ever and the excellent solid-rock, air-raid shelters have been very successful in protecting the people.

As this is being written, the fragrant pink plum blossoms lift their heads above ruins of air raids, giving promise of a new birth and reminding us of the abiding reality of God's gifts of beauty and of love. May the flowering of his love in the hearts of Methodist women around the world bring fresh courage and strength to suffering war-strained men and women, and the joy that God intends all his children to have.

No Moratorium in Missionary Giving

"SINCE the missionaries are coming home from Japan, Korea, and occupied China, do we need to keep up our giving to Missions?" is the earnest question asked by many of our women. What is the answer? The very fact missionaries have returned has put a heavy strain on the budget of foreign missions. Think of the thousands of dollars spent for travel. Physical and mental rehabilitation has cost in medical and study grants. These faithful missionaries have been through trying experiences which have left them weary in body and soul. But as important as this is, there is the great need of them in other fields. Our missionaries are highly trained to do a special kind of work. South America is calling for more missionaries and advance in missionary work all along the line. What an opportunity to be a "good neighbor" by sharing the best thing we have! Let the Americas be bound together in Christian brotherhood. India—with her vast suffering millions—was never more receptive to missionary approach than now. China, with her great leaders, Generalissimo and Madame Chiang Kai-shek, wants the Christian emphasis built into that democracy. Eight returned missionaries have already been transferred to the Phillippines, others are going later.

But back to this question of our work in Japan and Korea. With regard to our schools we have learned that self-support and freedom from foreign subsidy are ideals toward which they are working as fast as they can. However, each school was called upon by the government to set up a program for attaining self-support in one or two or three or more years. From our returning missionaries we will learn the program of each school and continue support accordingly. Moreover, we may continue financial help indefinitely in this form of gift or income from endowments. Already funds for six months of this year have been sent to Korea and Japan. We hear that in Japan they arranged by borrowing from special funds in the field and from savings of missionaries to pay all the appropriations to the end of 1941. We think it likely that the same thing has been done in Korea.

For American Christians the developing situation in East Asia means no reduction in missionary responsibility. The methods and ways of approach may change but witnessing to our Christian faith is a duty that cannot be suspended without endangering our own faith. Missions are not an optional task in good times when the sun of good will shines. In clouded days of trial and difficulty the good news of Christ must be proclaimed. Circumstances may temporarily prevent our doing it, and in God's providence may turn us from one field of witness to another, but there can be no geographic or racial boundaries in fulfilling our evangelistic duty.

VELMA H. MAYNOR,
Executive Secretary for Japan, Korea, and the Phillippines.

Wesleyan Service Guild

By Louise Young

In our new church perhaps no organization has met such unanimous and enthusiastic approval as the Wesleyan Service Guild. This enthusiasm and unanimity were evident on March 8 when the Standing Committee of the Guild met in Chicago for its first regular meeting. The eighteen members present included Methodist women from all the jurisdictions with a wide variety of firsthand experience in many local churches. The group included homemakers active in the work of the Woman's Division as well as women employed in business and the professions.

The Wesleyan Service Guild is, in a very special sense, the gift of the women of the former Methodist Episcopal Church to Methodist women the country over. Some twenty years ago when, following the World War, women were newly aware of their responsibilities in the public life of the nation and of the world, a group of young employed women living in and around Chicago conceived the idea of a church-wide organization of their own which would participate in the missionary program of both the Woman's Home Missionary Society and Woman's Foreign Missionary Society and, at the same time, create new channels of fellowship and service particularly adapted to the needs and interests and time schedules of women gainfully employed outside their homes. The time evidently was ripe and the plan well conceived, for the organization known as the Wesleyan Service Guild grew in numbers of members and units in local churches and, best of all, in the hearts and minds of the women committed to it. Although the women of the other two churches in some cases organized businesswomen's circles or clubs in the local churches, there was no constitutional provision for a church-wide organization especially designed for employed women and in which they were expected to assume the leadership. As plans were made for the united church it was evident to all that the Wesleyan Service Guild met a church-wide need and the Woman's Ad Interim Committee recommended it, with minor modifications, as the church-wide organization for employed women of the new church.

The recent meeting of the Standing Committee was lively and stimulating. The executive secretary reported that there were already more than twice as many units of the Guild as existed a year ago, and new units were being rapidly added. This increase is found not only in the South where the Guild is new, but throughout the church. Two aspects of the work came to the fore over and over. First, how can we reach more employed women in more local churches, in conferences where the organizational process is proceeding slowly as well as in conferences where the Guild already has a foothold? Since our constitution provides for district, conference, and jurisdiction Guild secretaries in sound Methodist fashion and, since there is already widespread enthusiasm for the Guild, the Committee feels sure that the present rapid growth in number of units will continue for some months to come as Methodist women everywhere become aware of its possibilities for fellowship and service. No one knows how many employed women there are in the membership of The Methodist Church, but the Committee hopes that very soon all of them will know something of this organization and that a very large proportion of them will wish to become a part of it. In this, as in all aspects of the work, employed women themselves will need to assume wherever possible the responsibility for promotion and education. However, they will also need the hearty and understanding co-operation of the leaders in the Woman's Society of Christian Service—who because of their fuller control of their own time will always be ready to give generous aid.

Second, what is the relationship of the Wesleyan Service Guild to the Woman's Society of Christian Service of the local church and to the Woman's Division? The answer is that it is an integral part of the woman's organization, in the local church, in the district, in the conference, in the jurisdiction, and in the whole church. In literature, in program, in finance, in spirit, in purpose, the Guild is an integral part of the more inclusive organization as provided in the constitution for woman's work. The Guild is also, in its relation to the Division and to the Society, a self-governing unit especially adapted to the needs, interests, and abilities of employed women. This integration, with autonomy within clearly defined limits, is made possible and practical by an overlapping membership on divisional and local church committees. For example, the Woman's Division appoints six of its members to membership on the Standing Committee of the Wesleyan Service Guild and three members of the Guild Committee hold membership ex-officio in the Department of Christian Social Relations and Local Church Activities of the

Miss Louise Young
Chairman

Miss Dorothea Keeney
Vice-Chairman

Miss Rietta Emerson
Secretary

Miss Marion Lela Norris
Executive Secretary

Miss Martha B. Shannon
Spiritual Life

Miss E. Jane MacDonald
Missionary Education

Mrs. Adella Langill
Christian Social Relations
and Local Church Activities

Miss Cornelia Wallace
Social and Recreational

Division. In the local church the president and treasurer of the Guild Unit are ex-officio members of the Executive Committee of the Woman's Society of Christian Service.

Although employed women will never be able to give as much volunteer service as other women can give they can make their own contribution to the building of a world Christian community not only through their material gifts (the Guild has always maintained a high per capita giving), but through their own social and religious insights poured into the life of the Society in their direct participation in its program.

Miss Bettie Brittingham, editor and member of the Standing Committee, told of the plans of the Editorial Board for program materials for the coming year and advised with the Committee concerning Guild leaflets and pamphlets to be published in the near future. Finances and budgets received full discussion and records and report blanks were agreed upon.

Two full days of work were completed without too great strain due especially to the careful preparation for the meeting by Miss Marion Lela Norris and to the gracious and skillful presiding of Mrs. Adella Langill. On the afternoon of the second day officers of the Standing Committee

Miss Sylva Snedaker
Membership

Mrs. W. A. Tribble
Publicity

and committee chairmen were elected and committees formed as listed below. Miss Rietta Emerson served as secretary throughout the meeting, her full record of group discussions providing a greatly appreciated interpretation of the formal actions taken.

On Sunday morning members of the committee from a distance were thrilled by the beauty of the ice-bound lake, as they drove to the University of Chicago for the morning service, followed by dinner at the International House. When the Executive Committee adjourned at eight-thirty Sunday evening a kind hostess provided another memorable experience for out-of-town members in a visit to

Rest Cottage, the home of Frances E. Willard and headquarters for the Woman's Christian Temperance Union, and to the beautiful First Methodist Church of Evanston, where Dr. Ernest Fremont Tittle is pastor and where the Wesleyan Service Guild has had its central office.

The chairman of the Standing Committee is one of the new members from the South, who knew nothing of the Wesleyan Service Guild until two short years ago when Mrs. Merle English interpreted its history and function to the Woman's Missionary Council at Asheville, North Carolina. Although she is so new in her task, she is confident of the future of the Guild as it draws into its membership more and more employed women seeking to enrich their own lives and to have a fuller part in the building of a wider and more truly Christian fellowship in their own communities and throughout the world. The Standing Committee is organized as follows:

Chairman, Miss Louise Young, Scarritt College, Nashville, Tennessee.

Vice-Chairman, Miss Dorothea Keeney, 123 N. E. 97th Street, Miami, Florida.

Secretary, Miss Rietta M. Emerson, 10th and Jackson Streets, Wilmington, Delaware.

Executive Secretary, Miss Marion Lela Norris, 150 Fifth Avenue, New York, New York.

COMMITTEES

Spiritual Life—

Miss Martha B. Shannon (Chairman), 1309 Park Avenue, Baltimore, Maryland.
Mrs. Olyn Hull, 124 N. Henry Street, Crestline, Ohio.
Mrs. S. W. Rosenberger, Chillicothe, Ohio.
Mrs. Wm. M. Alexander (ex-officio), 1800 Primrose Avenue, Nashville, Tennessee.

Missionary Education—

Miss E. Jane MacDonald (Chairman), Columbia College, Columbia, South Carolina.
Mrs. I. J. Ayers, 1412 N. Florence, El Paso, Texas.
Mrs. W. S. Angwin, 1636 Clemens Road, Oakland, California

Christian Social Relations and Local Church Activities—

Mrs. Adella Langill (Chairman), Headquarters, Woman's Christian Temperance Union, Evanston, Illinois.
Mrs. K. W. Warden, 2284 Evelyn Street, Memphis, Tennessee.
Mrs. Anna E. Kresge, 70 West Building, Detroit, Michigan.

Social and Recreational—

Miss Cornelia Wallace (Chairman), 77 Chestnut Street, S. W., Atlanta, Georgia.
Mrs. W. F. Veenboer, 2701 Reeds Lake Boulevard, Grand Rapids, Michigan.
Mrs. H. E. Woolever, Candor, New York.

Membership—

Miss Sylva Snedaker (Chairman), 1310 Bryn Mawr Avenue, Chicago, Illinois.
Miss Mae Wilson, Orrington Hotel, Evanston, Illinois.
Mrs. Franklin Lewis, 457 S. Rock Hill Road, Webster Groves, Missouri.

Publicity—

Mrs. W. A. Tribble (Chairman), 1096 W. 4th Street, Pomona, California.
Miss Bettie S. Brittingham, 150 Fifth Avenue, New York, New York.
Mrs. David Jones, Greensboro, North Carolina.

Missionary—

Miss Lena C. Knapp, Camacua 282, Buenos Aires, Argentina, South America.

Librarian—

Miss Eleanor Lewis, 902 Lincoln Street, Evanston, Illinois.

Standing Committee of the Wesleyan Service Guild

What Value Suffering?

By Irene Penland Cammack

No matter how far back into history we may go we find that pain has played a very important part in the life of the human race. However, it did not take man long to seek out practical means of dealing with it. But when there are unusual sufferings of a person or a community it seems only natural that the human mind should ask "why" and usually looks upon it as an infliction sent by the greater-than-human Power which rules over the world. Much of the physical pain and suffering in the world is caused by man's wrongdoing. We can see a close connection between sin and suffering, but we do not agree with the old Hebrews in thinking that all disaster is a token of Divine anger. Pain has been used by many rulers as a means of discipline and it does not seem strange that some people should think that God also uses such means.

The ancient Hebrews looked on their sufferings and disasters as signs of the wrath of God and thought that in such a way God was making known to them his displeasure. They believed that if you did good you got good, and if you did evil you got evil, so whenever you suffered you were only reaping the result of some evil which you had committed. In other words, all sufferers were considered sinners. Biblical writers have strengthened this belief since they have traced so many times the wrath of God back to some disobedience of his children.

People were not content with this idea for long, because they began to see that some good people suffered as well as the bad ones, and that not all evil persons suffered. This became a big problem. Habakkuk wrestled with the problem of God's indifference to righteous sufferers and the triumph of the wicked oppressors. He wondered how God could endure such scenes of outrage, and he complained about God's apparent indifference. After much pondering and seeking, Habakkuk received the hope that the righteous would save themselves by their fidelity. Surely there would be some retribution. God would not allow greed to gloat over the shame and agony of its victims forever.

Jeremiah reached a higher conception of suffering. It broke his heart to see his nation dying, knowing that there was no longer any hope. He risked his life time after time in the service of his people, but because he was loyal to his calling he was considered a traitor and was greatly misunderstood. He was sensitive, tender, and affectionate, and such a life was an intolerable burden for him. It was through this experience that he was driven into intimate fellowship with God and came to understand religion as a personal relation between himself and the Divine. Through his experience of God he received the promise that the wicked should not prevail, but that in due time the righteous would receive their reward. That is a comforting promise. The experience of the New Covenant (Jeremiah 31. 31) was ample reward for all of Jeremiah's sufferings.

Ezekiel felt that a person was a victim of circumstances. The popular belief of his time was that the children suffered for the sins of their fathers. Ezekiel stressed personal responsibility. He saw no mystery in Israel's sufferings, but rather he felt that her sin had merited punishment long before.

Job brings to us a higher plane of suffering. He was smitten in order to refute Satan's cynical estimate of his piety. In Job's day the people regarded misfortune as a sign of a great sin and an evidence of the wrath of God. In Job's deepest agony his moral courage compelled him to confront God. He felt that God must be responsible for his sufferings and made many pathetic appeals to God's mercy. Job believed in his innocence and felt that some time his innocence would become known. There was no comfort offered by God. He did not try to explain the "why" to Job, but he did cause the self-centered sufferer to look away at the great universe so that he might come to a more just estimate of man's place. When Job saw God, the problem of his suffering bothered him no more, but the mystery of "why" remained unanswered. Job learned through his sufferings that he must face all the facts pertaining to his problem, and although he might never know the "why" he could so know God as to be sure of his love. After he was sure of God's love he was willing to suffer without knowing why. Job's suffering can also be seen in the light of testing his piety. Perhaps by studying the life of Job we can find answers to some of the questions which confront us today. We do not know God's plan, but if we know God so well that we trust in his great love, then we can bear our burdens without bothering about the "why." If we have the assurance of the great Love who allows our sorrows, we are then ready to take

our suffering and pray that God's will may come out of it.

In Isaiah suffering is practical and fruitful and leads to glory. Another distinction from all other suffering in the Old Testament also appears—the sufferer is not suffering for his own sins nor for the sins of his father, but rather for the sins of all men. Suffering is a service rendered to others and not a curse: such suffering leads to the redemption of others. The Servant's life was a lifelong martyrdom inflicted by men. In the fifty-third chapter of Isaiah the stage is reached where some sufferers are saviors.

The writer of the Suffering Servant passage has determined that his Servant shall be practical; he is not going to let him suffer for nothing. He not only gives the Servant's sufferings a vicarious quality, but also a redemptive value.

Before this suffering had made men bold, and they either cursed God or called upon him in questioning ways. Suffering either made them break out with a voice of guilt or a voice of doubt. This Servant did a new thing. "He opened not his mouth." He not only was afflicted but he humbled himself. In spite of his suffering and grief he was tender, sympathetic, persistent in the face of discouragement, patient in tribulation, and finally gave his life voluntarily as a sacrifice for the sins of others. Nowhere in all the Old Testament is there found so lofty a religious ideal as in the Suffering Servant.

Isaiah's contribution to the problem of suffering shows that it serves valuable ends. Suffering is not an affliction sent by God to punish the wicked as early Hebrews thought. Through Isaiah it is seen that some sufferers are saviors. By looking at this great problem as a whole it can be comprehended how the idea gradually changed from one in which all sufferers were considered sinners, through one in which some sufferers were saints, and finally to one in which some sufferers were saviors.

The earliest and most common judgment is still passed upon a man who suffers. When we are faced with griefs and sufferings which we cannot understand, it would be a great help if we would face facts as facts and see that after all we are not the whole of God's great scheme of life, but only a small part of it. Some think that suffering is sent to test our piety. No doubt it does whether that be the purpose or not.

If we can see that God allows suffering, but does not send it, we have gained a higher conception of God's love. Consider the situation in Europe at the present time. Are we to believe that God became angry with the people of Czechoslovakia, Poland, Norway, Belgium, Holland, France, and is using Hitler and his mad schemes to punish them? If we grant the idea that God does punish men this way, how are we to explain the sufferings of the innocent? It is difficult to conceive of a God of love as a being who at times turns into a terrible monster breathing out cruelty. A just God surely would not plan such proceedings.

Although we may never know "why" innocent people have to suffer there are some things which we can understand. We know that God has given to man freedom of choice, and his choice is not always God's will. We need only to look around us and see lives that are broken because God's will was not done. When man chooses that which is wrong, we know that because of his own sin, greed, and selfishness others will suffer. We must see the difference between the belief in a God who allows suffering, and one who sends it.

There must be an implicit trust in God and an abiding confidence in his great love, and then although we may not understand "why" we shall be strengthened to bear our burdens and sufferings. To be true followers of Christ we must be willing to endure and help bear the burdens of our fellow men—then we know and understand the real meaning of service. Shakespeare touched a true thread in human character when he said, "No mind that's honest but in it shares some woe." That is what we are meant to do. The great pathetic figure of the Suffering Servant has much to teach us. He shows us how to bear patiently our sorrows and sufferings and how we should be willing to rely on the love of God in all things.

Miss MacKinnon Honored

This beautiful life patron pin was presented recently by the North Carolina Conference Woman's Society of Christian Service to Miss Sallie Lou MacKinnon, executive secretary for China, Central and South Africa. It is a lovely pin with a cross of pearls and the first one to be presented by the Woman's Division of Christian Service. The adult life membership pin is a similar design without the pearls. See page 24 in *The Guide* for a description of these memberships. Pins and certificates are available in the office of the treasurer.

Women in a Changing World

By Mrs. S. W. Robinson

NOTES: *A pageant presentation written to show that women leaders in all realms of life have been churchwomen or women of God, whence this training and vision came. It was written as a challenge to the women of the Woman's Society of Christian Service. The characters were taken to present a parish program but the introduction of missionary characters would be excellent. A reader stands at the side of a small platform as the women who are dressed to portray their characters come to the platform. She reads the interpretation. Only one stanza of each hymn named is sung as a solo. The last hymn is sung following a tableau scene of the women grouped about the Woman's Society of Christian Service Woman.*

INTRODUCTION: *The inclusion of "Women and Change" in the title indicates the one complements the other; neither is static. The story of the part that woman has played in a changing world is a story of courage, determination, devotion, and an abiding faith in God and his church. She has been a pioneer through the years. There is a statue of the Pioneer Mother in Penn Valley Park, Kansas City, overlooking the public buildings. In this sublime group of figures are two tired horses laden with mother and child and a meager pack of possessions, also two men, the husband, and an Indian scout. The men are armed and walk on either side of the horses. The mother rides with her child. . . . Her face set forward. Eyes lifted as though gazing into the future with a hope that has conquered fear. She will give purpose to the new home as she has given vision on the way. She will make the wilderness blossom with spiritual and cultural values. Thus within every group of permanent home builders there was a woman who gave vision to strong men. The part which she will play in the future is something which challenges us.*

WOMAN, THE HOMEMAKER—SUSANNAH WESLEY (*Susannah Wesley is seated in an old-fashioned rocking chair, open Bible on her lap . . . little John on stool at her knee*).

In the Old Testament we read: "She seeketh wool and flax, and worketh willingly with her hands. . . . She looketh well to the ways of her household, and careth not for the bread of idleness. Her children rise up and call her blessed; her husband also and he praiseth her." This might have been written of Susannah Wesley . . . mother of John Wesley . . . the founder of our great Methodism . . . and . . . the mother of Charles Wesley . . . the great hymn writer.

Susannah was the twenty-fifth child of her parents and she in turn reared nineteen children in a small rectory in England. She was a remarkable woman in her home, which has given her a place in outstanding movements in the world. It was her pride that she taught her children to cry softly and that on the fifth birthday each of them was taught the alphabet. Only one of her large family failed to complete this task on the appointed day. She believed also that each of her children possessed a living soul, more precious than the intellect. In the rectory was a small room which the children called Mother's Sanctuary. Into it she took each boy and girl alone for an hour each week, locking the doors that none might intrude. She talked to the child about God and Christ, telling him the beautiful stories of Holy Writ . . . the meaning of love and duty and faith and hope and prayed with him. Thursday afternoon was John's hour and it was then that she sowed into his heart and mind seeds that were to ripen into such an abundant harvest. This little boy of Susannah's sanctuary became the man that set in motion dynamic forces for righteousness that not only saved England from moral decay and civil war, but helped shape the civilization of America and ultimately reached the uttermost bounds of the earth.

Blessed are they who have for memory,
A Mother whose white spirit was aflame
For righteousness . . . who gave them eyes to see
The glory of an Everlasting Name.
The splendor of the highway to be trod
Straight to the great and loving heart of God.

WOMAN THE EDUCATOR—MARY LYON (*Mary Lyon standing with diploma in her hand*).

The nineteenth century, sometimes called the woman's century, witnessed many changes deeply affecting the life and attitudes of women. At the opening of the century, in all the English-speaking world, the only woman whom the law recognized as a person was the unmarried woman. In a far too literal sense were the words of a fond lover true, "We shall be one, darling, and I will be that one." Education of women was discounted. In the first half of the eighteenth century less than 40 per cent of the women in New England who signed legal papers could write their name; the others made their mark. Gradually elementary education for all was accepted—then secondary education.

The struggle for higher education is still another story of perseverance. At this time Mary Lyon came with a passion for a Woman's College. In her mother's records we read this comment: "Mary will not give up. She just walks the floor and says over and over again when all is dark: 'Commit thy way unto the Lord—trust also in him and he will bring it to pass.' Women must be educated, they *must* be." With that determination, in the face of bitter opposition, with superb initiation she founded Mt. Holyoke Seminary in 1836. The success of the first year was beyond all hopes and the next year four hundred applicants had to be turned away. During the six years of her superintendency not one graduate left Mt. Holyoke unconverted. Seventeen of her former pupils had become wives of foreign missionaries and thirty-six were added in those early years.

Today we are reaping the harvest of the labors of those early Christian pioneers such as Mary Lyon. Eight per cent of the teachers in our public schools are women and the full extent of their influence we will never know.

Music, "Be Strong" (No. 300, *Methodist Hymnal*).

WOMEN OF HEALING AND MERCY—FLORENCE NIGHTINGALE AND CLARA BARTON (*Florence Nightingale standing and holding old lantern or lamp. Clara Barton seated beside her*).

The trained nurse was unknown to the English-speaking peoples until two great wars and a few great women created a new profession. Of Florence Nightingale and Clara Barton all the world knows.

When we remember that everyone expected Florence Nightingale (born in a family of wealth in England) to be a brilliant debutante and to have a career as a social celebrity . . . to climax it all with a glittering wedding . . . and then to live the rest of her life among the elite of her social set . . . she becomes truly remarkable for her consecration to the task set for herself in the Crimean War.

After nurse training, which was meager in her day and much opposed as a genteel profession, she determined to save every available soldier in the Crimean War and to ease the suffering of them all. She would stand for twenty hours at a time as the wounded were carried in on stretchers from the battlefield to give first aid. She became known to the soldiers as "The lady with the lamp," for every night they saw her going down the long rows of cots with a lamp in her hand to make sure that everything possible had been done to ease their suffering. They kissed her shadow as she passed. Hers was a lonely but a Christlike task . . . hers a religion of action . . . action in bringing the abundant life to men.

On sixteen battlefields of the Civil War Clara Barton worked. It was she that set the tradition that friend and foe had equal rights to medical aid. She ministered to both as she came in touch with them. It was she who insisted that the Red Cross should help in all public calamities . . . in times of peace as well as in times of war.

From a calling that was once considered as nearly the lowest of menial occupations, nursing became an honored profession, with its own strict code and traditions because of the sacrificial efforts of these two noble women who dared to do what no one else would do.

Music, "We Would Be Building Temples Still Undone."

WOMAN, THE CITIZEN—FRANCES WILLARD (*Frances Willard bow of white ribbon—W.C.T.U.*)

If you were the successful head of a college for girls and happy in your work, would you turn from this to take the leadership in a crusade for social reform? You would if yours was the spirit of Frances Willard. . . . And having made her decision, she writes later on: "I was to participate in a war instead of the sweetness of home, I was to become a wanderer on the face of the earth instead of a student in libraries. . . . I was to frequent public halls and railway cars instead of the company of scholarly and cultured men. . . . I was to see the dregs of the saloon, the gambling house, and the haunts of shame."

A genius in arousing people to action, Miss Willard was an equally capable organizer. In 1879 she became national president of the W.C.T.U. and in a single year traveled over 30,000 miles to build a powerful nation-wide organization. In 1889 she became the president of the world's W.C.T.U. and gave the motto to the organization, "For God and Home and Every Land." There are more memorials to Frances Willard of all types and kinds in this country than to any other woman. Their number runs into the hundreds and they range from fragrant flowers to magnificent educational institutions.

In the Capitol at Washington, D. C., a marble statue of Frances Willard stands, the only effigy of a woman in the long row of soldiers and statesmen. There, where each state has placed the statues of two of its great children, Illinois has honored her whose life was an honor to her state, to her country, and to the cause of women the world around.

WOMAN, THE VOTER AND AGITATOR—SUSAN B. ANTHONY (*Susan B. Anthony full of energy as she walks on platform*).

To keep the home and rear the children was all that was expected of women in early days. It was not for them to meddle with civic affairs. The struggle for women's rights, including Woman's Suffrage, began early, but not until 1830 could a woman express herself publicly and organize. The earliest women's organization that we know about were the churchwomen's societies, and even these were frowned upon as being led by misguided females.

Susan B. Anthony between the years 1848-60 worked unceasingly and finally organized and became head of The Equal Rights Association. This association bombarded the legislatures with letters, petitions, and delegations advocating Woman's Suffrage. The uphill struggle went on . . . you know the story of those years. Finally in 1920 the victory was won and the women of the United States voted in the presidential election of that year. It is significant that the women were found prepared for citizenship and political organization by their work in their women's societies in the churches where they had learned to work together for a cause. Churchwomen were the leaders. Women have the vote today because Susan B. Anthony pioneered. She drudged and labored that we might enjoy a liberty she never had. Women, especially churchwomen, have this as a sacred trust. May we be worthy of it!

WOMAN, THE SOCIAL WORKER—JANE ADDAMS (*Jane Addams on platform with ragged child*).

As in the field of education, so in the field of social work, women of our country have been pioneers. . . . And they were the churchwomen fired with a passion for service. The commandment, "love thy neighbor as thyself," was the dominant note in their religion.

The Settlement House idea goes back many years. . . . When Jane Addams was only six she got her first glimpse of the poverty which implies squalor in the back streets of Freeport, Illinois. She said: "When I am a grown-up lady, I am going to live in a great big house, but I don't want it to be near other nice ones. I want to live right next to poor people and let the children play in my yard." Years went by and her childhood wish came true. Hull House became "The big house right next to poor people." It was the spirit within that great woman, Jane Addams, which made Hull House in the slums of Chicago, the mecca of the poor in that section of the city. When Jane Addams died Dr. Cabot said, "She has always loved her neighbor as herself." A columnist in a Greek newspaper in Chicago published this note, "We of a foreign birth have lost our best friend and the only one who understood us." A former governor of Illinois, a devout Roman Catholic, said of her, a Protestant, "There have been two very great women in history—Mary the mother of Jesus, and Jane Addams the mother of men."

Music, "Where Cross the Crowded Ways of Life."

A HANDICAPPED LIFE—HELEN KELLER (*Helen Keller, wearing dark glasses and smiling*).

"The world is full of trouble, but it is also full of the overcoming of trouble." So spoke Helen Keller . . . blind, deaf, and dumb since a serious illness in babyhood. This brave, sunny woman, who has faced with a song in her heart her handicaps, believes the purpose of religion is, "to keep the heart brave . . . to fight it out to the end with a smiling face."

And so a miracle has taken place in her life. Out of darkness and solitude and loneliness have been created light and joy and fellowship with mankind. Out of a life that seemed useless have come unique contributions to the life of other handicapped people.

A few years ago Helen Keller was voted one of the two living Americans distinguished above their fellows. . . . Thomas Edison, who has since passed on, was the other one cited.

WOMAN, THE CITIZEN—MADAME CHIANG KAI-SHEK (*Madame in Chinese costume*).

It was the women who in early days began to think in world terms. Today the testimonies of native leaders in different countries are evidence of the vision, devotion, and consecration and sacrifice of these women. For thousands of years the Chinese people have been suspicious of the learned woman. "The lack of understanding and learning in a woman is in itself a virtue" was a widespread adage. With the coming of Christianity a new heaven and a new earth were actually opened for the women of China. Because someone cared and shared we have Madame Chiang Kai-shek, Christian wife of Generalissimo Chiang Kai-shek, the man who is leading the destinies of China's millions today. She led her husband to accept Christ and he was baptized in the former Southern Methodist Episcopal Church of Shanghai. In the midst of unprecedented problems and terrific needs this Christian family strives to give leadership. Madame Chiang Kai-shek writes of her religion: "My religion is very simple. I mean to try with all my heart and soul and strength and mind to do the will of God. I feel that God has given me a work to do for China. I look to him who is able to do all things. Even more than we ask or think."

Music, "O Zion, Haste."

WOMAN, THE INDIVIDUAL—A WOMAN FROM THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE (*standing by a Christian service flag*).

Through the years women have had a keen sense of responsibility. We have seen them always ready to meet difficult situations. Today there are new frontiers facing us. Many forces are breaking down the best in life . . . and we need not only the leaders who can go forth with conviction and courage . . . but we need a keener sense of our own responsibility. Never before have women—and may I limit this today to Methodist women—never before have Methodist women possessed such unity of plan and purpose for their task as in the new Methodist Church. Each one of us must speak with courage that will inspire in women everywhere a conviction leading to a definite action on behalf of a world literally tumbling from one tragedy into another, leaving women and children helpless and homeless. In our enterprise we must seek the larger life for women everywhere regardless of nationality, race, or social status. We must create a world's sisterhood. The whole world is turning a corner. The Woman's Division of Christian Service of The Methodist Church is surely born for such a time as this . . . and the glory of our organization will depend on every woman standing faithfully in her place and assuming her personal responsibility. Let us as Methodist women dream dreams and see visions—then truly we shall find greater spiritual power for ourselves and for the world.

In that forward movement we will all go together in mutual faith and love, each making her contribution to the church we are building for the service of the world.

(*With the Woman's Society of Christian Service woman remaining at center of group, remaining participants group around her for closing tableau scene which closes with entire group singing "Are Ye Able."*)

The 1941 Lisle Fellowship

If you are asking in these tense days of National Defense legislation, war, industrial co-ordination, and "nerves" propaganda, what The Methodist Church is doing to help students work out a long-range philosophy of life and to deepen their dedication to world reconstruction, you will want to know what the Lisle Fellowship is.

Although conceived seven years ago under a different set of world conditions, the Christian Mission Service Fellowship (the Lisle Fellowship) provides for students just what they themselves are demanding today—a disciplinary life in international co-operative living, six weeks of practical service in meeting needs in family and community-church situations, and a basis for talking out forming convictions.

This summer the Joint Division of the Board of Missions and Church Extension, in co-operation with other student and church agencies, is planning two units or laboratory schools like the one at Lisle. One will be in the Finger Lakes Region of New York State as usual; the other will be in Colorado or Oregon. The size of each school is limited to less than fifty college and graduate students, that the work may be thorough and under the careful supervision of the Rev. and Mrs. DeWitt C. Baldwin, who started the work and have carried on the work at Lisle for five summers. According to the plan of each conference (or Fellowship) the first week is an orientation week in which consideration is given to understanding and appreciation of other peoples and other faiths, and the place of religion in international affairs for world peace, for racial equality, and economic and social fair play. During the remaining five weeks the students alternate between four days of service each week in communities within a 150-mile radius of the center, and a three-day period of re-orientation, integration, and resource. During the period in the center noted visitors enrich the group discussions, such as Dr. Emory Ross, Dr. W. J. Faulkner, Dr. Hugh Vernon White, Dr. R. E. Diffendorfer, Mr. Charles H. Fahs, Mrs. Lucille LeSourd, and Mr. Toru Matsumoto.

The Lisle Fellowship is a six-weeks' laboratory school for students in the attitudes and techniques of world-mindedness. Three purposes may be stated as follows:

For students—inspiration and experience in living out the implications of World Christian Citizenship;

Through students—stimulation in churches and communities to a new sense of World Community;

In students—growing points for Christian world-mindedness on campuses.

Any student can apply. At the time of application indication should be given whether interest is in the—

Unit at Lisle, New York.....June 18-August 1,
or in the

Western Unit.....July 16-August 27

The cost is $50 per student. Every person who can is expected to pay. Students who couldn't come otherwise may state how much they can pay on their application forms.

Applications may be had from the Rev. DeWitt C. Baldwin, secretary for Student Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York, New York.

Materials for Mother-and-Daughter Banquets

and for Secretaries of Christian Social Relations and Local Church Activities

The suggestion has been made in the Young Women's and Girls' materials *"En Route"* that they sponsor a Mother-and-Daughter Banquet in May. The following materials will be helpful:

1. The Mother-and-Daughter Observance—Pamphlet No. 14 of The Christian Quest Series. This pamphlet is 15 cents and may be secured from The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

2. A Selected Book List on "Family Life, Parenthood, and Young People's Relationships." Price, 15 cents per copy. This pamphlet may also be secured from The International Council of Religious Education at the above address. This list will be valuable for talking points for speeches if the group has access to public library service or desire to purchase one or two resource books for the occasion. The list will be of greater value to the vice-president or secretary of Christian Social Relations and Local Church Activities since the Christian Family is the title of one of the resource committees of this department. The list is divided into the following topics:

Family Life: 1. General Books on Home Life. 2. Parent-Child Relations, General; Aids to Family Worship and Personal Devotions; Relations of Husbands and Wives; Home Management; Child Guidance; Books for Young People; Aids for Leaders; Aids for Counseling; Background Books; Interdenominational and Secular Periodicals Dealing With Family Relationships.—*Editor.*

Christian Family Week

May 4-11, 1941

Christian Family Week is proposed as one means of calling the attention of both church leaders and parents to the basic place of the family in Christian nurture. The first Sunday in May is designated nationally as "Child Health Sunday." This is an excellent emphasis to begin with. The second Sunday in May has long been observed as "Mother's Day." In recent years the Federal Council of Churches has been suggesting a broadening and enriching of this observance into "The Festival of the Christian Home." Guidance and worship materials have been provided by Dr. L. Foster Wood, secretary of the Committee on Marriage and the Home.

The respective committees of the International Council of Religious Education, the Federal Council of Churches, and the National Council of Church Women through a Joint Committee on Christian Family Life. That Joint Committee saw such possibilities in a general observance of Christian Family Week, that the plan is being experimented with this year. If it proves fruitful the committee will recommend to the respective Councils a regular annual observance sponsored by all the Councils. The International Council suggests some of the following features for this week:

1. A sermon on the Christian family either or both Sundays.
2. A conference of church-school teachers and parents on "The Shared Task of Home and Church." International Council Bulletin 423, *Home and Church Work Together* (price, 15 cents), would be helpful. (Secure from International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.)
3. Consideration of family relationships and responsibilities in church-school classes either or both Sundays.
4. Observance of one or more special "home nights" durin the week, such as: Home Play Night, Family Council Night, Family Church Night, Home Improvement Night, Family Budget or Stewardship Night.
5. A Family Night at the church with dinner, fellowship, and discussion of family life.
6. One or both Sundays observed as Family Pew Day or Family Day in church, encouraging families to sit as groups. Appropriate features can be planned to recognize special families, such as those who are all present, the largest family present, etc.
7. Planning and conducting of "home dedication services" for families which have moved or for any family so desiring.

The May issue of *The International Journal* will feature "The Christian Family." Some of the articles to be featured in this special issue are:

"What Makes a Happy Marriage?" by Prof. Hornell Hart, Duke University.

"A Christian View of Marriage," by L. Foster Wood, Federal Council of Churches.

"What Churches Can Do to Prepare People for Marriage," by E. T. Dahlberg, pastor, First Baptist Church, Syracuse, New York.

"Authority in the Democratic Household," by Harry C. Munro, International Council.

"Democracy Looks to the Family," by Katherine F. Lenroot, Children's Bureau, U. S. Department of Labor.

Single copies of this issue may be secured for 15 cents; five or more copies, 12 cents each. Order from *International Journal of Religious Education,* 203 North Wabash Avenue, Chicago, Illinois.

A Mother's Prayer for Peace

Dear God,
We thank Thee for this land,
Where children play and homes may stand;
Where schools and churches open wide;
Where love and joy and peace abide!

Bless those dear mothers over there,
Bereft of joys we freely share—
No childish laughter, bright firelight;
No father coming home at night!

When cannons roar and sirens shriek,
Draw close to them and to them speak—
Restore their homes to peace, we pray,
Dear Lord, we ask, in Thine own way! Amen.

—*Leland Kinney Ayers.*

Outstanding Achievements in Conferences

Since the Charter Meetings

Mrs. V. F. DeVinny, Secretary of Organization and Promotion
150 Fifth Avenue, New York, New York

In February we sent *An Idea Referendum* to the conferences asking for replies to four questions. The first question was this:

> "What in the judgment of the Conference Executive Committee or Board has been the most outstanding achievement of the Conference in organizational work since its charter meeting?"

To this question we have received replies from twenty conferences thus far. They are indicative of what has been accomplished in the months since the conference organizations were set up.

Atlanta Conference (C. J.): "The organization of the districts of the conference."

Baltimore Conference: "Our prompt organization of our six districts into well-officered and smoothly running units with largely attended district-wide meetings, with enthusiasm and plenty of 'Information, Please,' plus officers' meetings. District presidents are also calling all their local presidents, corresponding secretaries, and treasurers into meetings with their district officers and secretaries, for information and training. . . . . Spontaneous, so to speak, organization of Wesleyan Service Guilds, most of which have been organized 'on their own.'"

Central New York Conference: "On Geneva District, nearly 100 per cent organized, our district superintendent and his wife have done outstanding work. Secretaries of departments seem eager to co-operate and are keeping in touch with local secretaries. Of course, education in duties of offices will have to be stressed. We found this true in securing reports from local corresponding secretaries."

East Tennessee Conference (C. J.): "Getting the work outlined and getting the districts and also the local societies organized for work since the charter meeting."

Genesee Conference: "Our most outstanding achievement since the charter meeting has been the organization of many of our smaller churches, especially some which had formerly had no missionary organization; also increased membership of new women and younger women."

Indiana Conference: "The most outstanding achievements of Indiana Conference have been the conducting of coaching conferences in the districts, the co-operation of districts and conference, and the increase in number of Wesleyan Service Guilds."

Kansas Conference: "The interest of the women to know the work more fully. The keen interest among the business and professional women, there being six new Wesleyan Service Guilds organized since the charter meeting in the conference. The ability to capture the interest of women who have not belonged to the former women's groups, and the increase in active members. The influence of Unification, getting each former group interested in the whole. Breaking the 'Caste System' in the church organization."

Kentucky Conference: "In our Kentucky Conference which is a border conference, the outstanding achievement has been the harmonizing of the different groups. This has been accomplished with happy results. There is also an increase in organizations. We now have 275 Woman's Societies of Christian Service."

Memphis Conference: "In the judgment of the conference executive committee, the outstanding achievement has been a new and intensified interest in all districts—twenty-one societies have been added to the roll since the charter meeting and forty-two Wesleyan Service Guilds have been organized."

Montana Conference: "Seventy organizations in less than six months."

Newark Conference: "The great interest in our new organization. At our two district meetings held this week the churches were filled to overflowing. Over four hundred attended both meetings and everyone seemed eager to hear. Women who had never attended a district meeting before were there."

New England Conference: "The executive committee of New England Conference W.S.C.S., voted that the outstanding achievement of the conference in organization work was their institute and round-table conference when officers of the conference and districts met and discussed their problems."

North Georgia Conference: "The most outstanding achievement of the North Georgia Conference W.S.C.S. is its district organization. This is a new venture, but the enthusiasm of the district officers is most contagious. We believe their near-at-hand supervision and direction will make it possible for even the smallest society to carry out the full program of work and we confidently expect an increase in funds, in study classes, in Christian Social Relations activities, in subscribers to our papers, etc."

North Mississippi Conference: "The establishment of a Community Center at Melvina, Mississippi. We are creating a fund to establish a Wesley Foundation at one of our state colleges. There is an increase in number of new societies and new members, and also a keener interest in the new organizations."

Northern Minnesota Conference: "Enthusiasm, co-operation. The large number of women who are increasingly interested, and their hopeful vision of the possibilities of our future organization."

Ohio Conference: "Ohio Conference feels that its greatest achievement since the charter meeting has been the gain in new organizations. Every church seems to believe that their women must be a part of this wonderful church group. We hope for 100-per-cent organization."

Pacific Northwest Conference: "The most outstanding work of the Pacific Northwest Conference has been the interest created in the smaller and rural societies in the total work of the W.S.C.S., especially in missionary awakening along with the local church activities."

Pittsburgh Conference: "Discovery of churches previously unknown to us. Thirty-six Woman's Societies of Christian Service organized, in spite of unfavorable winter weather. Excellent work of conference Spiritual Life secretary, elected in January. The reorganization of Missionary Project Department; sharing of the responsibility with district project secretaries. Fine accomplishment of Supply Department, chiefly for institutions in the homeland. Work now being undertaken for foreign fields."

From Far and Near

FARMINGTON, NEW MEXICO.—The only mission school for American Indians supported by The Methodist Church is this one for Navajos. From a very interesting leaflet we quote some things about their religious belief.

"Here is a nation of 50,000 people, with less than 5,000 of them Christians and every seventh man a pagan medicine man. Paganism among them is increasing far more rapidly than is Christianity.

"When white people speak of the religion of the Red Man they think of the Great Spirit, the one beneficent, all-powerful God to whom they pray and upon whom they depend. When white people speak of the Indians' heaven they call it the Happy Hunting Grounds to which the Indians are all eager to go. This terminology certainly did not come from the Navajo Indians. They do not have one all-powerful God but have many gods whom they fear and to whom they pray. There is no good god as powerful as the evil ones, so the evil must constantly be propitiated. The Navajo fears the evil spirit in the lightning, in the whirlwind, in the hooting owl—thinking it is a spirit of some departed one, and if it continues three nights he must move.

"Most of all he fears the spirits that cause sickness and death. Death, to the Navajo, is not a trip to the Happy Hunting Grounds—it is a terrible unknown adventure. In order to heal a sick person, the spirit causing the trouble must be propitiated, not by sacrifice such as is common among most pagan people, but by the ceremonies held by the medicine men. During the day the gods are somewhere in the sky, but at night they come down to see what the people are doing. Therefore the ceremonies are held at night, and just at dawn the final prayer is made, facing the gods who are assembled in the east, preparatory to returning to the sky."

From this background children come to the Navajo Methodist Mission School in Farmington, New Mexico. Some have educated, English-speaking, Christian parents and modern homes, but these are in the minority.

DHULIA, INDIA.—Miss Miskimen writes of her anticipation of the meeting of the Bombay Conference in Nagpur. She says: "The contacts I have already had with the former M. E.'s have all been pleasant, and I shall be glad to know them better. In our conference there are about twenty-five missionaries and about fifty Indian pastors and delegates."

Dr. Edith Lacy writes of appreciation for the Christmas check from the former Ohio Branch of the Methodist Protestant Church, and tells of her plans for making Chrismas a day long to be remembered in the lives of the Indian children. She says, "I have just finished making out my Christmas list—124 children and 21 grown people."

Rev. J. F. Minnis writes: "I have utmost faith in this marriage of Methodism. I like it on the field and believe that it is going to be good for all the relatives. Bishop Pickett is simply grand to us and so are all the folks. You may assure our friends that we are happy in the work. I have experienced a good year and the Lord has blessed me more than I can tell. The Word has opened up to me as never before. I have received new courage in preaching in the Marathi language."

LIMA, PERU.—Miss Gertrude Hanks, directora of Lima High School, Lima, Peru, is very active in The Methodist Church in Peru and was recently elected National President of the Woman's Society of Christian Service in this country.

PORTLAND, OREGON.—Miss Ethel Decker, superintendent of Helen Kelley Manley Community Center, has a nursery school this year. The tots of three and four years come each school day at nine o'clock and stay until noon. The three hours are divided into several periods—health inspection as they arrive, then a free playtime when each child chooses toys and activity for himself. Then follow story hours, music period, refreshments, and resttime. A walk in the fresh air or a trip to the neighborhood park is a part of each day's program when the weather is nice.

Of the twenty-seven boys and girls enrolled most are American, but there are also Filipino, Jewish, Scandinavian, and Italian children in the group—a lovely blending of brunettes and blondes with one lively little redhead for variety.

A recent incident is worth telling in this story. One morning at refreshmenttime a new little girl was overlooked and had no serving. After thanking the Heavenly Father for their food the other children offered to share their portions with her. Very thoughtfully she finished eating; then going to the teacher she asked, "Will God come back again?" Naturally, Mrs. Pos replied, "God is with us all the time." "Then will you ask him to send me a pair of shoes?" was the second question.

Upon examining the child's feet it was discovered that her toes were cramped into shoes much too small for her, making the toes on one foot quite sore. The teacher suggested that both she and the child pray God to send a pair of shoes. Even before the prayer was made someone had answered, for in our Economy Shop there was a pair of little shoes just the right size.

From all the groups meeting at Manley Center we choose this one as the most interesting and appealing.

KOLAR, SOUTH INDIA.—Miss Eva Logue, in her first year of work at the Cowen Memorial Hospital, wrote of a picnic at Nandi, where they had formerly been obliged to climb 1,500 steps to reach the top. She wrote:

"I was thrilled riding in the Ford. It went up the winding ten-mile road with no difficulty. The ride was a joy. The lovely trees on both sides of the road with their branches coming together forming an arch for the traveler and a playhouse for the monkeys never cease to charm me. The granite rocks, the paddy fields, the villages and villagers and Nandi Hill in the gray distance kept all of us gazing every minute of the time.

"We toured the historic hill, where Tippu Sultan's Fort

Wall, his secret passage, the drop where many prisoners were crushed to death made us shudder. The little winding paths among the trees and flowers, the freshness of the air, the beauty of the plains below us, and the nearness to heaven made us want to stay more than a day.

"After a period of rest we went to the Hindu temple. There were a number of people worshiping and we stood aside and watched them. With much reverence and sincerity they bowed and worshiped before the Bull God and uttered these words: 'O God, where are you hiding?' I wondered if they had ever been told about the all-loving God who never hides from his children."

Asheville, North Carolina.—Located on the outskirts of Asheville in the heart of the Blue Ridge Mountains, Allen Home and School provides an accredited high-school course for Negro girls from the mountains of North Carolina. This year we have forty-five girls living in the Home and fifty-five additional students in the day school. As well as providing the required state course, Allen offers food, clothing, music, and Bible. This year we have added physical education to our curriculum. Tennis has caught the attention of all, with the goal of a tournament between the classes. Even now we are anticipating basketball and other games in the gym of the Y.W.C.A.

Much interest is shown in our activity period at the close of each school day. From the chapel echo the voices of our glee club or sextet. Downstairs the sound of saws and hammers testifies to the enthusiasm of the handcraft group. Snapshot albums of wood with designs etched with an electric needle, what-not shelves to further decorate a room, dogs with floppy ears to stand on beds, and cedar initials, are among the resulting products. On the tennis courts rackets have been waving and balls flying as aspiring athletes put themselves in practice for the tournament. Budding stamp collectors bend heads over scraps of paper, seeking to find just where to place their findings. Journalists carry a pile of school papers around with them looking for customers for the first issue. Girl Reserves divide their enthusiasm between play rehearsals and a forthcoming picnic. Often interest runs so high that the dismissal bell rings almost unheeded.

Tallahassee, Florida.—Miss Frances Baker, the Methodist student counselor at Florida State College for Women, Tallahassee, Florida, has a large opportunity. The central spacious room in the Methodist Student Center affords a delightful meeting place for the various groups she sponsors. We were able to see how cheerful this Center could be even on a very rainy afternoon when we enjoyed with a group of students the glowing fireplace and the comfortable chairs drawn around the tea tables. We met the officers of the three councils—senior, junior, and freshman—and learned of their enthusiasm for the social, religious, and service activities of the Center.

Through these activities, contacts are made with 500 of the 2,000 students on the campus. On Sunday morning many folding chairs supplement the more comfortable chairs of the Center in accommodating the large Sunday-school class which meets there with a series of strong leaders as teachers. Then follows the church service at Trinity Methodist Church. A Friendly Hour in the afternoon and a Youth Forum in the evening precede the evening church service and provide a variety of religious emphases to meet varying needs. During the week a Meditation Hour is planned each afternoon, when students may come to the Center for quiet music, the reading of poetry, or personal devotional reading.

Special occasions are often held—as the Recognition Breakfast, honoring new officers, their Installation Service, or Holy Week services. The well-known Florida chain of missions assemblies held a state conference on the campus in which our student counselor interested many students.

The activities, however, reach beyond the range of personal development into the field of service. Students teach at the industrial Sunday school on Sunday afternoons and conduct classes in adult education and hold community sings three nights a week. Deputation teams visit outlying churches over the week ends, opening with a party on Saturday evening. On Sunday the students teach classes, lead in worship, or provide special music for the Sunday school. The afternoons are occupied with committees of the young people's societies and open forums on recreation, worship, social service, and missions. The students also assist in the Epworth League and the worship service.

The work of the Methodist student counselor, as in three other Centers, is maintained by the Woman's Division of Christian Service, supplemented by regular weekly contributions of students and by special gifts from conferences. Through these contacts, Christianity is being positively and radiantly interpreted to many young people during their student years.

In South Africa.—Miss Sarah N. King, of Nyadiri, Southern Rhodesia, spent her midterm vacation in Pretoria, from which she sent her Christmas greetings and a word picture of some of its beauties.

"Some of you remember how we used to sing, 'When it's apple blossom time in Normandy.' To the same tune sing 'When its jacaranda time in Africa,' and if you've ever seen jacarandas you'll continue truthfully, 'I want to be in Africa.'

"Shopping on foot in Salisbury is strenuous work when time is short and items on one's list range from needles and pins to railway tickets and engine parts, as mine did the day I left. What a joy and rest it was to lift one's eyes to the faintly fragrant mauve plumes of the jacarandas in their full glory which line so many of the streets and fill the little park with a lovely haze.

"Here in Pretoria they were just beginning to come out when I arrived two weeks ago and now some are falling and parts of the mauve clouds have come down to carpet the earth. A heart must be heavy indeed not to thrill to the sight. Silk oaks hold their burnt-orange, honey-brimming sprays up for contrast in some gardens, and if I should try to tell you of all the other shrubs and flowers that increase the glory this letter would read like a seed catalog. We walk along the streets gazing into people's yards until it is a wonder that we are not regarded with suspicion.

"A gracious Swiss lady took Alice Whitney and me to her apartment for tea on Sunday and then to the governor general's gardens, which were open to the public that afternoon. I shall not try to describe the gardens. Suffice it to say that the jacaranda color predominated with suitable contrasts, all set in velvety lawns. Everyone in the orderly, well-behaved crowd went about wearing what looked like 'the smile that won't come off,' just from sheer joy at the beauty of it. There were two police standing like statues near the house, and an auto-park attendant, but no signs and no restrictions—and no need for them.

"In front of the house were four plants which filled me with joy and homesickness. They were the sunshine-yellow 'sticky monkey flowers' just like those which, as a child, I gathered in the hills of southern California."

Summer Schools and Conferences Sponsored by the Woman's Division of Christian Service

Schools for Women

Illinois Conference Institute, Lewiston, Illinois	June 16-21
North Indiana Conference—Epworth Forest	June 22-29
Lena Camp Gounds, Lena, Illinois	July 16-18
School of Religion, Sabina, Ohio	July 8-10
Central Pennsylvania Conference, Newton Hamilton, Pennsylvania	August 3-10
Camp Asbury, Cazenovia, New York	July 7-13
Northwest Indiana, Battleground, Indiana	July 13-20
Rock River Conference, Des Plaines, Illinois	
Genesee Conference, Silver Lake, New York	July 14-20
Ocean Grove, Ocean Grove, New Jersey	July 5-12
Lakeside, Lakeside, Ohio	July 13-20
Gulfside School of Missions, Waveland, Mississippi	August 18-25
Washington Conference, Washington, D. C.	

Pastors' and Conference Training Schools in Which There Are Missions Courses

Alabama Conference, Montgomery, Alabama	June 23-27
Arkansas Conference, Conway, Arkansas	June 2-13
Holston Conference, Sullins College, Bristol, Virginia	June 30-July 5
Louisiana Conference, Shreveport, Louisiana	June 9-13
Memphis Conference, Jackson, Tennessee	June 9-13
Mississippi Conference, Biloxi, Mississippi	June 16-21
North Alabama Conference, Boaz, Alabama	July 7-11
North Carolina Conference, Duke, North Carolina	June 3-7
New Mexico Conference, Sacramento, New Mexico	July 14-19
North Mississippi Conference, Mathiston, Mississippi	July 2-7
Southern Methodist University, Dallas, Texas	June 16-27
Oklahoma Conferences, Oklahoma City, Oklahoma	June 23-28
Georgia Conferences, Macon, Georgia	June 2-7
Southwestern University, Georgetown, Texas	June 2-7
Virginia Conference, Lynchburg, Virginia	June 9-14
West Virginia Conference, Wesleyan College, Buckhannon, West Virginia	June 23-27

Mount Sequoyah and Lake Junaluska Schools of Missions

Mount Sequoyah, Fayetteville, Arkansas	July 8-18
Junaluska, Lake Junaluska, North Carolina	July 24-August 5

Interdenominational

(Methodist women and girls and children's workers participating)

Bethesda, Ohio	July 7-13
Northfield Missionary Conference, East Northfield, Massachusetts	July 7-14
Colorado Council, for Rocky Mountain Region, Boulder, Colorado	June 22-28
Geneva School, Lake Geneva, Wisconsin	August 10-17
Mount Hermon Federated School of Missions, Mount Hermon, California	July 19-26
Minnesota School of Missions, St. Paul, Minnesota	September 9-12

For further information, correspond with the Conference Secretary of Missionary Education

Schools for Young Women and Girls

Detroit Conference, Waldenwoods Houseparty	August 3-10
Central Kansas, Pinecrest Camp, Palmer Lake, Colorado	July 21-28
Methodist Missionary Maidens, Kansas City, Missouri	
Illinois Conference, Lewiston, Illinois	June 16-21
New Jersey Conference, Camp Mattolionequay	June 13-15
Carrie Barge Houseparty, Williamsport, Pennsylvania	June 22-30
North Indiana Conference, Epworth Forest, Indiana	June 22-29
Camp Wesleyan, Janette Merrill Park, Minnetonka, Minnesota	June 19-26
Camp Wesleyan, Silver Lake, New York	July 14-20
Camp Innabah, Philadelphia Conference—Senior High	July 19-26
Camp Innabah, Philadelphia Conference—Junior	July 26-August 2
Blairstown, Blairstown, New Jersey	July 21-28
Camp Wesleyan, Cazenovia, New York	July 7-13
Camp Dempster, New Haven, New York	June 28-July 5

Troy Conference Houseparty, Poultney, Vermont	August 3-9
Camp Quest, Mount Hermon, California	July 19-26
Methodist Girls' Camp, Forest Home, California	July 12-19
Pioneer Institute, Mt. Pleasant, Iowa	July 13-19
Indianola Institute, Simpson College, Indianola, Iowa	July 28-August 2
Erie Conference Houseparty, New Wilmington, Pennsylvania	July 14-21
Girls' School, Lakeside, Ohio	July 13-20
Pittsburgh Conference, Kiski, Saltsburg, Pennsylvania	June 22-July 5
Camp Quest, Spirit Lake, Iowa	June 23-29
Camp Inspiration, Aurora, Illinois	July 6-13
Camp Me-Wo-Ho-Mis, Lancaster, Ohio	August 3-10
Wyoming Conference, Laplume, Pennsylvania	July 7-13
3 M School, Battleground, Indiana	July 13-20
Washington Conference	
Gulfside School of Missions, Waveland, Mississippi	August 18-25
Empire Grove, East Poland, Maine	
Camp Merry Eye, Bethesda, Ohio	July 7-13
Methodist Girls' Houseparty, St. Louis District	May 23-25

For further information, correspond with the Conference Secretary of Young Women's and Girls' Work

Schools for Children's Workers

Silver Lake, New York, Genesee Conference	July 14-20
Lakeside, Lakeside, Ohio	July 13-20
Lancaster, Ohio, Ohio Conference	July 20-25
Cazenovia, Central New York Conference	July 7-13
Battleground School of Christian Living, Battleground, Indiana	July 13-20
Mt. Sequoyah, Fayetteville, Arkansas	July 8-18
Junaluska, North Carolina, Lake Junaluska	July 24-August 5
Camp Dempster, New Haven, New York	June 28-July 5

For further information, correspond with the Conference Secretary of Children's Work

MRS. HELEN B. BOURNE, *Secretary Missionary Education;*
MISS HELEN L. JOHNSON, *Secretary Young People's Work;*
MISS RUBY VAN HOOSER, *Secretary Children's Work.*

Student Work

By Mrs. Lenore E. Porter, Secretary
150 Fifth Avenue, New York, New York

Opportunities for Methodist Students—Summer, 1941

Methodist Conferences and Camps:

	For information, write:
Methodist Regional Student Leadership Training Conferences: June 9-14—Lake Junaluska, North Carolina. June 9-14—Baker University, Baldwin, Kansas. June 16-21—Epworth Forest, Leesburg, Indiana. June 30-July 5—San Anselmo, California.	The Methodist Student Movement, 810 Broadway, Nashville, Tennessee.
Christian Mission Service Fellowship: June 18-Aug. 1—Lisle, New York (near Ithaca). July 16-Aug. 27—Denver, Colorado.	Rev. DeWitt C. Baldwin, 150 Fifth Avenue, New York, New York.
Kappa Phi Girls' Club—25th Anniversary Biannual Convention: June 21-28—Sylvan Lake, Custer, South Dakota.	Mrs. Gerald Whitney, Homedale, Idaho.
Youth Caravans (Caravaners are being selected now; only those selected will attend one of the following): June 7-14—Abilene, Texas. June 14-21—Lake Junaluska, North Carolina. June 14-21—Sioux City, Iowa. June 21-28—Senatobia, Mississippi. June 28-July 5—Berea, Ohio. July 5-12—Bay Region, California.	Dr. Harvey C. Brown, 810 Broadway, Nashville, Tennessee.
National Council of Methodist Youth: Aug.-Sept. 1—Exact time and place to be announced later.	Mr. Harvey Seifert, 740 Rush Street, Chicago, Illinois.

Interdenominational Missions Conferences:

July 1-9—Silver Bay, New York.
July 27-Aug. 2—Asilomar, California.
August 10-17—Lake Geneva, Wis.

Dr. G. Q. LeSourd, 156 Fifth Ave., New York, New York.
Mrs. R. W. Blosser, 222 Moncade Way, San Francisco, Cal.
Miss Mabel Nienhus, 1134 S. Humphrey Ave., Oak Park, Ill.

General Summer Student Conferences

June 4-10—Talladega College, Talladega, Alabama.
June 6-15—Y.M.C.A. Camp, Hollister, Missouri.
June 6-16—Assoc. Camp, Estes Park, Colorado.
June 7-16—Blue Ridge, North Carolina.
June 8-15—Eagles Mere, Pennsylvania.
June 9-16—Camp Oatka, East Sebago, Maine.
June 13-20—Silver Bay, Lake George, New York.
June 13-21—College Camp, Wisconsin (Geneva).
June 14-22—Hood's Canal, Kitsap County, Washington.

Co-operating Agencies

Y.M.C.A., 347 Madison Avenue,
New York, New York.

Y.W.C.A., 600 Lexington Avenue,
New York, New York.

The Student Volunteer Movement,
156 Fifth Avenue, New York, New York.

World's Sunday School Association Conference:

July 13-20—Mexico City, Mexico.

For Information, write:
World's Sunday School Assoc., 156 Fifth Ave., New York, New York.

General Opportunities:

Migrant Work. Miss Edith Lowry, Home Missions Council, 297 Fourth Ave., New York, New York.
Work Camps. Dr. Charles F. Boss, Jr., 740 Rush St., Chicago, Illinois.
Student Peace Service. Mr. Harold Chance, American Friends Service Com., 205 12th St., Philadelphia, Pa.

(Write Dr. Boss also for information on the American Friends Service Camps which include those for Conscientious Objectors.)

Volunteer Social Service:

(The Board of Missions and Church Extension of The Methodist Church through the Woman's Division of Christian Service and the Division of Home Missions and Church Extension offers opportunities to serve in the following):

Settlements.
Group Work Agencies.
Community Centers.
Vacation Church Schools.
Playgrounds.
Summer Camps.
Service to Refugees

Inquiries will be channeled to the executive secretaries of the particular work involved by:
Mrs. Lenore E. Porter and Rev. DeWitt C. Baldwin,
Secretaries of Student Work,
150 Fifth Ave., New York, New York.

There appears in THE METHODIST WOMAN a list of summer schools and conferences sponsored by the Woman's Division of Christian Service. Please note those meant for girls, young women, and adults.

For information concerning young people's institutes and conferences, write the Youth Division of the Board of Education of The Methodist Church, 810 Broadway, Nashville, Tennessee.

Wesleyan Service Guild

By Marion Lela Norris, Secretary
150 Fifth Avenue, New York, New York

There is a bill before the Senate of the United States which should receive the support of every Wesleyan Service Guild member. It is S. 860, and provides that no beer or other alcoholic beverage shall be available within any place used for military purposes; that a zone shall be established around every camp in which beer or other alcoholic beverage may not be sold, given away, or possessed; that there shall be a similar zone in which any form of prostitution shall be outlawed.

Guild members are asked to support this bill by writing themselves, and urging their men and women friends and acquaintances to write, to their Senators requesting them to vote in favor of the bill and to support it in every way. Particularly Senators whose own views are not known to be definitely favorable should receive many letters with this request.

—ADELLA M. LANGILL,
Chairman, Christian Social Relations and Local Church Activities of Wesleyan Service Guild.

At the meeting of the Standing Committee of the Guild it was voted that the Wesleyan Service Guild continue its project of sending the *International Journal of Religious Education* to mission stations of the Woman's Division of Christian Service at home and abroad.

In the united church a great many mission stations have naturally been added to the list for the *International Journal of Religious Education,* and the Guild is embarrassed because not enough money has been received to provide this religious-education magazine for all of the mission stations at home and abroad of the Woman's Division of Christian Service.

If your unit has not yet sent in its contribution of $1 or more for this Guild project, will you not consider the matter at your May Guild meeting?

With the present unusual conditions we are told that the *International Journal of Religious Education* is more greatly needed than ever before.

Send all money for these subscriptions to the national office of the Wesleyan Service Guild, 150 Fifth Avenue, New York, New York.

A Word With You

Week of Prayer Projects

AT THE recent meeting of the Woman's Division of Christian Service the following action was taken with regard to the Week of Prayer projects:

(1) That the offerings given through the Week of Prayer and Self-Denial shall be devoted to projects within the foreign and home work of the Woman's Division of Christian Service.

(2) That the last week in October shall be the date for the observance of the Week of Prayer and Self-Denial.

(3) That two projects for the Week of Prayer shall emphasize the work of the Home Department and two projects shall emphasize the work of the Foreign Department.

(4) That the projects from the Foreign Department shall be:

1. Christian Literature in foreign fields across the world with special emphasis on Christianizing the home.

2. Medical Equipment around the world.

(5) That the projects from the Home Department shall be:

1. Endowed Pension Fund for Deaconesses.

2. Erection of a Convalescent Home for Negro children at Brewster Hospital, Jacksonville, Florida.

We are introducing these projects by a series of articles in THE METHODIST WOMAN. The first one is Brewster Hospital, Jacksonville, Florida. See page 7 of this issue.

Omitted From Furlough List

Several names were omitted from the list of furlough missionaries appearing in the March issue. The address of Miss Isabella Thoburn is 2095 Lennox Road, Cleveland, Ohio. China missionaries returning for furlough: Miss Dora Fearon, *S.S. President Coolidge,* San Francisco, March 16, care of R. J. Elmer, 503 S. Fourth Street, Ironton, Ohio. Miss Cora Simpson, arriving February 25; home address, Oshkosh, Nebraska. The correct address of Miss Victoria Lang is Eaton, Indiana, and not Kansas City, Missouri.

Corrections

Many lovely comments have been coming to the editor's desk about the "Lenten Meditation" by Mrs. J. B. Magee, which appeared in the March issue of THE METHODIST WOMAN. Included in that meditation was a poem. Since then we find that the author of the poem is Miss Cecily Hallack, of Crawley, Sussex, England, and was written by her to console a lady violinist who was ruining her hands by doing kitchen work during the World War. This poem has been copied by magazines in every English-speaking country in the world.

In the editorial in the April issue the fourth sentence should read as follows, "Margaret Slattery wrote her book, *The Charm of the Impossible,* several years ago, but in it there is a poem by Rudyard Kipling which might have been written just for today." We regret this error and seeming failure to give proper credit for this challenging of poems.

Annie G. Bailey, Publisher Zion's Herald

Miss Annie G. Bailey, formerly publisher of the magazines and literature of the Woman's Foreign Missionary Society, is now publisher of *Zions Herald,* the independent Methodist weekly published in Boston. Her address, familiar to so many across the country, continues to be 581 Boylston Street, Boston, Massachusetts.

How You Can Help

Miss Maria Aguirre has secured twenty-three subscriptions to the *Reader's Digest* to take back to her fellow workers in Chile. This is to help with the good-neighbor program. I hope some of our women may see that an equal number of subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK may also go back with Miss Aguirre when she returns.—MRS. F. H. SHEETS.

Missionaries Sail for Latin America

Miss Lena Knapp, a specialist in religious education, sailed on March 29 to her new appointment as a member of the faculty of The Training School for Christian Workers and the Union Theological Seminary in Buenos Aires, Argentina. After nine years with the International Council of Religious Education, Miss Knapp went to Korea in January, 1940, as a missionary of the former Woman's Foreign Missionary Society. Of those missionaries who came home from Korea in December, 1940, Miss Knapp is the first one to go out again to another field.

Miss Angeline Craft, of Jamestown, North Dakota, sailed on March 28 for Montevideo, Uruguay, where she will teach in Crandon Institute. She goes out as a new missionary under the Woman's Division of Christian Service.

Dr. Cecilia Sheppard Returns to Faculty National Training School

Dr. Cecilia M. Sheppard assumed her duties as teacher of Bible at the National Training School the second semester. Miss Sheppard was teacher of Bible at the Training School from 1933 to 1938, when she went to Yale University to complete her work for the Doctor of Philosophy degree. She had in previous years been instructor in Bible and Religious Education at the Lucy Webb Hayes National Training School in Washington, D. C. (now merged with Kansas City Training School). In 1931-32 she held a Fellowship in Biblical Literature at Bryn Mawr College.

Since the completion of her work at Yale, Dr. Sheppard has traveled extensively, lecturing for the Fellowship of Reconciliation on the New Testament basis of reconciliation. She has lectured in the principal cities of the north middle Atlantic states, and the South as far west as Texas, appearing at the University of Pittsburgh, Northwestern University, Garrett Biblical Institute. Presbyterian College of Christian Education, Bethany Biblical Seminary, University of Wisconsin, Hendricks College, University of Richmond, Syracuse University, University of Texas, Mississippi State College for Women, University of Louisiana, University of San Antonio, and Knoxville College for Negroes. Dr. Sheppard's work has been characterized by originality and insight and a personal interest in students, as well as by an intense interest in the cause of peace.

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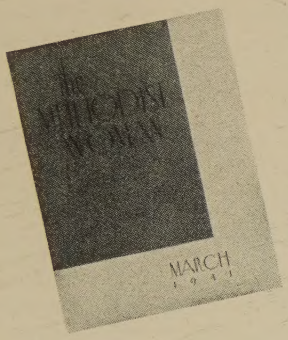

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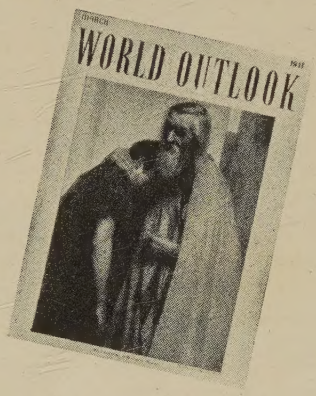

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The Secretary of Student Work.

A Guide for Supply Work.

Constitution and By-laws

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Jurisdiction, Conference, District.

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By Standing Committee, World Federation of Methodist Women. Free for postage.

Other Material

Annual Report, Woman's Division. 25 cents, each.

Efficiency Aims. Free.

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World Map. 25 cents.

Monthly Programs for New Organizations

THEME: "I Traced the Line of the Horizon." Eight lessons for societies in churches not formerly organized. Each program contains a worship service, suggestions for the social hour and activities growing out of the study.

Large societies, which are divided into circles, frequently ask us for material. We think this excellent for them. Price, 25 cents each; additional copies 15 cents each.

Daily Prayer Card for young people. By Grace Noll Crowell. Free for mailing (5 cents for three dozen).

Spiritual Life Packets

1. *Study in Prayer and Personal Religious Living.*
   Price, 25 cents.
2. *Stewardship.*
   Price, 25 cents.

Note: When ordered together, 45 cents.

Books for 1941-1942

Adult—

Christian Roots of Democracy in America
60 cents.

A Christian Imperative: Our Contribution to World Order
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